THE

NEW-JERUSALEM MAGAZINE.

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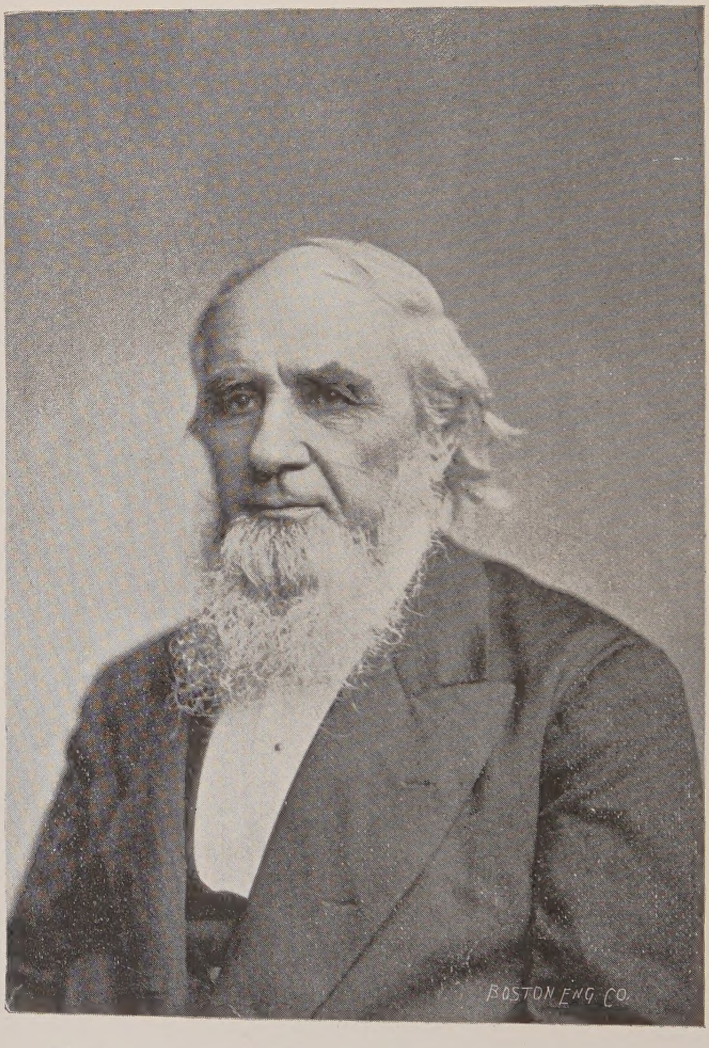

REV. CHAUNCEY GILES, PRESIDENT OF THE GENERAL CONVENTION

THE

NEW-JERUSALEM MAGAZINE.

VOL. XIV.—NEW SERIES.—No. 1.

JANUARY, 1890.

NATIONALISM.

EDWARD BELLAMY'S book entitled "Looking Backward" has attracted the attention of recognized thinkers upon social and philanthropic questions to an extent quite remarkable, and it is even more interesting to note the favorable response from readers who are practical workers and business men but not special students of economic questions. It is worthy of notice that with both specialists and general readers, the mind is drawn to Mr. Bellamy's theories, because upon superficial examination they seem to embody more of Christian principles than the existing order. While the principles of social order set forth in the book are not new, the interest awakened by their forcible presentation is new and has led to the formation of a distinct school of reform, already having appreciable influence on legislation and causing alarm to conservative minds attached to existing conditions of industrial and social organization.

Mr. Bellamy's picture of ideal social conditions and the popular response to it, have special interest in the light of Swedenborg's clear statement concerning the life of societies in heaven, the spirit in which heavenly uses are performed, and the manner in which the needs of those who perform them are supplied. From the standpoint of Swedenborg's teaching nationalism is worthy of some reflection.

In the work on Heaven and Hell, n. 389, we read:

All things in the heavens are instituted according to Divine order, which is everywhere guarded by administrations executed by the angels; by the wiser, those things which are of the general good or use, by the less wise those which are of particular use, and so forth: they are subordinated just as in Divine order uses are subordinated. Hence also dignity is adjoined to every employment, according to the dignity of the use; but still an angel does not claim dignity to himself, but ascribes all to the use; and because use is the good he performs, and all good is from the Lord, therefore he ascribes all to the Lord. Wherefore he who thinks of honor for himself and thence for use and not for use and thence for himself cannot perform any office in heaven because he looks backward from the Lord regarding himself in the first place and use in the second.

In n. 393 of the same work is the following:

Moreover in heaven there are so many offices and so many employments also, that they cannot be enumerated on account of their abundance; in the world there are comparatively few. All how many soever there be, are in the delight of their work and labor from the love of use and no one from the love of self or of gain; nor has any one the love of gain on account of life, because all the necessaries of life are given to them gratuitously — they are housed gratuitously, they are clothed gratuitously, and they are fed gratuitously.

It is well to remember at the outset that an ideal social order on earth, which shall perfectly embody the order of heaven, cannot be the heavenly order itself. The planes of heavenly life and earthly life are distinct, and while they may make one by correspondence they are not a continuous one. The complete descent of true spiritual order so that the Lord's will is done on earth as in heaven requires adaptation to the plane of life upon which the order of the higher plane is to be applied. Earthly order must partake of the character of the grosser substances with which earthly life has to deal. It must have somewhat of the rigidity of natural substances and cannot be as quick to respond to spiritual causes, though such causes are effective and controlling in the end.

Again the real life of communities is their internal life, and

if this is far removed from heavenly life, the ideal social order could not serve as its ultimate. The internal life cannot be regenerated through change in the external living, but internal progress in regeneration will demand and cause reformation in the outward life — will demand and cause change in the external order of social life as well as in individual conformity to what is recognized as order. If it were possible that reforms in external order should advance much faster than the corresponding regeneration of internal order, it would not help, but hinder, internal progress, except that a certain degree of external order, even if enforced, is necessary for the preservation of freedom. This is as true of community life as of individual life, and it is because of this principle, that when communities are advanced sufficiently to be willing to respect and guard individual freedom, there is no form of government more wisely adapted to secure external community life which will best serve the internal life and thus the highest good, than government by the people. It is also because of this principle that progress toward an ideal economic condition must be slow. It could not much outrun the progress of the internal life of the community, nor if it could would the broadest and highest philanthropy seek to have it do so. If Mr. Bellamy's ideal of social order approaches nearer to a fitting embodiment of the heavenly order of which Swedenborg gives us glimpses than does the existing order, it must be, as indeed some of the most distinguished writers upon socialism regard their doctrines, rather a prophecy concerning the social development of the future than economic teaching which could be immediately applied. It does not follow that economic principles which could be successfully applied only to future conditions differing widely from those with which we now have to deal have no present practical interest. To know the trend of forces with which we coöperate or contend may help to guide our action. New-Church thought is optimistic as to the fact of progress, however pessimistic it may be as to its rate. In the age of the crown of all the churches the trend is toward, not from, an orderly life. As a whole the world is moving toward the ultimation of heavenly

life however slow the movement may be. The deep moving forces which are moulding and reconstructing economic conditions, however otherwise the appearance may be, on the whole are shaping the structure of social organization more and more after the pattern in the mount. There is much in the external life of the community to be cast out and put aside, much which we cannot yet see to be amiss, but there is no cause for impatience or despondency. That which can be learned of an ideal economic condition at the present stage of progress is of necessity general in its nature. It cannot go far into particulars, but general truths contain particular truths and may be properly used to test what is presented as particular truth.

In the present study the mind readily recurs to the general truth that man collectively, individually, and in every intermediate organized society is, when in heavenly order, in the image and likeness of the Creator, in the human form, and that the parts of larger and smaller societies have related uses similar to the functions of organs in the human body. This truth, so familiar to New-Church thought, is receiving new and distinct recognition by writers who treat of the collective man only from the scientific standpoint, notably by the German writer, Bluntschli, in his "Theory of the State." No vision of ideal, social, and industrial organization which, viewed as an analogon to the human form, can be seen to be abnormal or defective in the proportion or relation of its parts can be a true ideal, and if the departure from likeness to the human form is extreme — is the reverse of order — in the individual man, then is it a monster, and could have origin and existence only from infernal life.

Emerson says :

A happy symbol is a sort of evidence that your thought is just. I had rather have a good symbol of my thought or a good analogy than the suffrage of Kant or Plato. If you agree with me, or if Locke or Montesquieu agree, I may yet be wrong; but if the elm tree thinks the same thing, if running water, if burning coal, if crystals, if alkalies, in their several fashions say what I say, it must be true.

If this was true to Emerson, how much more is it true to those who accept fully the doctrine of correspondence, who see in the facts of earth not symbols merely but visible expressions of spiritual facts.

Bringing nationalism as presented by Mr. Bellamy to this test of the human form, it does not seem a monster, nor yet in the development of its members altogether the Apollo of art, combining the perfect type of manhood with eternal youth.

Mr. Bellamy ignores the unequal needs of those performing differing service and instead of recognizing the delight of use teaches that reduction of time of service is *per se* a gain both in equalizing the attractions of several callings, and in that strange anomaly the entire suspension of the specific use or calling at the age of forty-five, as a reward for previous fidelity in it. There are other particulars of his description which appear to originate in the writer's fancy rather than in principles of order; still it must be conceded that far more than the present economic order the new socialism recognizes that the whole is greater than any of its parts; that parts are for the sake of the whole, and not the whole for the sake of the parts, although the greatest good of the parts is found in the good of the whole, and health or vigor of the parts is only possible when there is health and vigor of the whole. It recognizes that use is more than gain; that for the parts or members to exist and act primarily or mainly for their own several development and growth is to reverse the conditions of health, that in performance of function of use to other parts and thus to all is found the only condition for healthful growth of each. To use Mr. Bellamy's own words, it teaches that in industrial production selfishness is suicide, and that until the disintegrating influence of selfishness is suppressed no true concert of industry is possible. These two propositions are true, but from them it follows that there is much to be accomplished internally before there can be a community life which could endure the environment of nationalism, even with the defects of Mr. Bellamy's picture.

Selfishness is deeply interwoven in the present economic order and from the necessity of the common life it must be.

It is however a hopeful symptom that its presence is discerned and that there is widespread discontent with its continuance. As selfishness is put away from the life within, it will become practicable to see more clearly the traces of it in environment, and the discontent which betokens striving for its removal may become more active.

The progress made is to some extent the means or instrument of that which can be made. That which is higher is not evolved from that which is lower, but by means of life which has been received into existing vessels, new vessels may be formed which can contain life in larger measure. The great combinations of industry which the nationalist now looks upon as enemies of unselfish organization, and others fear because of their power for mischief, have even greater possibilities for good in advancing methods of production and distribution, and eliminating elements from which danger chiefly arises. They bring temptations and dangers of their own, but constitute a distinct economic advance and prepare the way for wider coöperation and more unselfish methods.

The vital inquiry is whether the priceless treasure of individual freedom would be impaired by the transfer of all processes of production and distribution from individual to community control — to nationalize industry and supply. If it were accomplished at once by radical and rapid measures, there could be little doubt that it would impair not individual freedom alone, but collective freedom as well, and that such impairment would far outweigh any advantage that could accrue from the earlier attainment of a high ideal in external economic order.

There is also force in the contention that nationalism is in itself antagonistic to individual freedom whenever and however it should be applied. Certainly this is the impression at first reading of Mr. Bellamy's book, and a critical study does not entirely remove this view of what is there presented as the ideal nationalism. It is not clear, however, that subversion of personal freedom is necessarily involved in the nationalization of production and distribution, when the community has advanced sufficiently in the regenerate life.

Prof. William T. Harris, in an article in the October *Forum*,

entitled "Edward Bellamy's Vision," makes a powerful attack upon nationalism because of this alleged subversion of individualism and personal freedom, claiming that both science and religion show the ultimate purpose of creation to be the production of individuality, that God creates nature a cradle and place of nurture for human souls and desires each of these souls to reflect him in his perfections, and that according to this ideal the world is no place for beings that exist only in a social whole which they do not at the same time reflect by what he calls their own self-activity.

To the extent that nationalism involves the extinction of individuality, so that the individual man fails to reflect the image of his Creator and the distinctly human form which characterizes the perfect, collective man, it is certainly abnormal and in no sense an ideal toward which progress can take us. The collective man can attain the perfect human form only through the perfection of the individual men which form the members, and the most complete unity of the community life involves and necessitates the most perfect freedom of individual life.

The most radical error of Mr. Bellamy's teaching is not peculiar to nationalism, but is a common error with those actively engaged in urging external reforms. Possibly this error is characteristic of those who best serve the community in promoting progress on the natural plane. It is clear that many of those engaged in successful solution of scientific and economic questions have no conception of the spiritual changes which constitute the real demand for their efforts and render the results they seek possible. With the life and thought concentrated on the plane of the problems with which they contend, it is not strange that environment should seem to be the cause of spiritual progress. With this falsity "Looking Backward" is permeated, and the preacher of the new era is made to say:

> It is not necessary to suppose a moral new birth of humanity, or a wholesale destruction of the wicked and survival of the good, to account for the fact before us. It finds its simple and obvious explanation in the reaction of a changed environment upon human nature.

It is true that environment reacts upon spiritual life to confirm and establish that to which it gives expression, and in some degree to resist that with which it is not in harmony, but it can take no initiative in determining the quality of that life. In rejecting the falsity that mere reform upon the natural plane can produce spiritual life or induce higher forms of it, it is important not to fall into the other falsity that external conditions are neutral in effect. Each step forward in the internal life demands and requires for its own stability that it should be ultimated in a corresponding advance of the outward life.

If the line of thought herein pursued is correct, nationalism has no immediate mission for the regeneration of social and economic life, and indeed could but hinder the real progress of the community toward unselfish living. Yet the trend of economic changes is inevitably toward industrial and commercial methods having primary reference to service to be rendered and only secondary reference to the return obtained thereby, wherein the common good is placed before the individual good, and wherein the latter is secured in the promotion of the former, and this in larger measure than is possible while gain or self-seeking in any form remains the controlling motive in individual effort. So far as this shall substitute community control for individual direction of production and distribution, there is no occasion for alarm. Any measure for conducting a particular industry directly in the interest of the community under government control, local or general, should be tested with reference to existing practical considerations, not adopted because it is a step toward nationalism, nor rejected for fear that it is such. That which having due reference to existing conditions of order or disorder is just and practical as a present method for conducting the work in hand, is the wisest step toward the ideal method, and will accomplish most for the removal of evil from methods in use, though it retains much which must be supplanted and removed at a later stage of progress.

Brookline, Mass. ALBERT MASON.

CONSOLATION.

My boy is dead. I lay upon my bed,
Anguished and worn: my stricken head,
Low bent with sorrow, and my whole self numb
With the agony that holds the spirit dumb —
And seals the font of tears. Grief's mailèd hand
Closed on my heart and tightened, as a band
Is tightened by the waxing power —
Of wheel and thumb-screw.

In that awful hour,
The terror of the grave fell on me, dark
As night-slain day; rigid and stark
As the dead clay in the churchyard mold.
And o'er my fainting spirit rushed the cold
Of endless winter, with a burn'd out sun,
And forces spent ere half the work be done.
In the thick darkness that around me went,
The veil within my being's temple rent,
As tho', with noise of elemental strife,
Great forces warred. My soul's strained life
Faint on its cross, all motionless there hung,
While from spaces of the infinite were flung,
Swift as wing'd javelins the bitter gibe
And taunt demoniac, as tho' a tribe
Of devils scoffed at Love's bent head,
Crying, "What help hast thou? Thy son is dead!"
And 'neath the taunt my aching spirit sent
Upward in agony the cry that went —
Upward from Golgotha — that same strain,
"My God! My God! hast Thou forsaken pain?"

After the cry, my spirit waited dumb,
And silent, for the answer that must come.
And all the anguish of my weary heart,
Drew back a little — that the nobler part,
The purer essence that had called on God
Might watch, unhamper'd by the aching clod.

Then thro' the dim arches of awaiting space
Trembled a strange effulgence. All the place,
Empti'd itself to silence. To mine ear,
De-waxed of its material — came clear
True harmony; as when instruments of gold
Woo'd tenderly doth yield sweet Music's soul
In mystic cadence. Or when voices ring
The *gloria in excelsis*, and a King,
Coming to his own, receives glad cheer
Of welcome.

Then, unto my spirit near,
A Presence drew, and a voice came. I lay
Sense-bound and still. "Behold another day
Approacheth. Arise and follow!" So spoke
The voice triumphant, as when the deep stroke
Of some grand tocsin sounds aloud the call
To conflict. My nature roused to all
Fulness of sensation, the numbed blood
Quickened and sped onward, as spring flood
Released from winter's hold, with strong
Tumult of on-rushing, foams along
Its channel. Obedient to the voice
I rose and followed, knowing no choice
Nor will in following.

Swift, to the room
Whose atmosphere devitalized held gloom
Of death, and naught save death, my spirit still
Submissive to that Omnipresent Will,
Went softly. And preceding me the cry
Of a great love went, as homeward fly
Upon strong wings the weary birds to nest
And huddling young. Within my aching breast
Ever the wail, "O, Love! My son! My son!
Would God that I had died, and dying won
For thee full living. O, mother love! so bold
To grasp, cans't thou be impotent to hold?
Love vanquished Death at first, and can it be
That death at last o'er Love hath victory?"

Beside the bier, with the dead hands pressed
Within mine own, and the silent breast
Pillowing my brow, I crouched me down,
Even as plants bend earthward 'neath the frown
And lash of tempest. Then the Presence came
More nearly to me. The celestial flame
Of perfect Love, which is its essence, shone
Around about me, and my heart-sick moan
To silence still'd itself. The voice of Love
Breath'd softly, as the nest song of a dove,
Unto my soul — "O, Grief! most manifest,
Hast thou no Hope to soothe thy fever'd breast?
Can'st thou not balm thy heart with tears? Is pain,
Love borne, so omnipresent that the strain
Yields not to deeper loving? And can Truth
Show only beak and talons? Has thy ruth
No recognition of High God's decree
Of growth eternal?

E'en as from the tree
Falls the dead bark, that fuller life may be
In wood and fibre, so the growing man
This earthly covering looseth. Thus only can
The true life quicken, with the larger beat
Of effort, and grand impulse to complete
Its course celestial. O, Love! cans't thou,
Out-reaching 'yond this mortal, even now,
Unto that strange immortal, which thy soul
Feels dumbly must transcend the mold
Which unto mold returns, cans't thou still think
That *life*, true *life*, shall end at the grave's brink?
That that strange essence which is born of God
Shall perish into nothingness, as this clod
Shall perish? That the great God of breath
And life yields sovereignty to death?
Living, thy son! — and shall live; e'en as God
Himself doth live, and operate in sod
Of earth, in pulse of air, in heat of sun,
And motion of the spheres that courses run
In spaces universal.

And for thee,
In recognition of thy love, shall be
A sign in heaven ; even thy dead child,
Who living in God's love shall send erewhile
The Love Divine, thro' human love, thy life
To guide and elevate into the noble strife
Of effort Godward. Humanity shall stand,
And thro' pale Sorrow's lips demand —
Of thee full brotherhood with thy dear son,
And thou, the claim admitting, shall have won
A triumph o'er the grave. And Love in thee,
Shall hold Death robbed of his grim victory.

Norwood, Va. M. G. McClelland.

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

[We have received from an American correspondent of Dr. Garth Wilkinson extracts from many letters which he has sent her and which she has kindly consented to print so far as they relate to moral themes, on which it is well known that our English brother loves to dwell. — Editor.]

R. W. Emerson said of J. J. G. Wilkinson, of London, "He is a philosophic critic with a coequal vigor of understanding and imagination comparable only to Lord Bacon's." "The admirable preliminary discourses with which Mr. Wilkinson has enriched the scientific works of Swedenborg throw all the contemporary philosophy of England into shade, and leave me nothing to say on their proper grounds." "Wilkinson the editor of Swedenborg, the annotator of Fourier, and the champion of Hahnemann, has brought to metaphysics and to physiology a native vigor, with a catholic perception of relations, equal to the highest attempts, and a rhetoric like the armory of the invincible knights of old. There is in the action of his mind a long Atlantic roll not known except in deepest waters."

It is with the intent of bringing American readers yet more intimately into contact with a mind so exceptionally rich in the jewels of thought, that these extracts from Dr. Wilkinson's letters are given to the public eye.

They cover a period of twenty-one years, have been written in the brief intervals of an exceedingly active life, and were never intended for publication.

Their richness, and the paucity of such supplies in the world's treasure house, is our reason for presenting them.

E. M. B.

AMERICA.

April, 1868.

Knowing you and your husband is a new and living link among the many tender ties that bind me more and more closely, faculty by faculty, admiration by admiration, and hope by hope to America. I am annexed virtually, and now or hereafter, in one world or another — if indeed there be more than one — I shall no doubt sit some day under the new vine and fig-tree of your all-ruling future.

Evidently Americans are the race of the future, because they are not afraid of the future and understand its proximity ; for of course each pushing pulse of a man or woman of progress is, under God, the maker and partaker of the future.

But, for the same reason you are all, so far as this wave is active in you, painful to that conservatism whose motto is " Behold I keep all things old."

October, 1868.

What you say of —— ——'s work interests me very much. I always feel with those of your people who are in sympathy with me, even a little, that all my latest thought is received with joy, and that on the strand of their minds, the pulse and tide of it rises and swells higher and more easily than with the minds of the old world.

November, 1868.

I am so glad that —— —— is speaking to us, and for us, as if we of the same race are still but one people. Our elder brother in freedom, America, owes us this national loving kindness. I hope it will continue until by constant development and constant education we assimilate to be indeed again one empire of freedom.

LOVE.

May 12, 1868.

If there were more love in the world — if we could begin to abandon ourselves, in love's faith, to that, how would not the heart

become a living miracle, and a song of triumph, and a psalm of thanksgiving in each of us, and Christlike go forth to the entire redemption of the stunted mind and the over-weighted body. That is the thing that is to come. Love is to come.

Methinks this spring is a happy moment in love's avatar. It tries the bodily health as spring always does — because spring is progress — and our very organization is full of bishoprics and kingships and selfish authorities, which oppose the new oncomings, and always endeavor to push back 1868 into 1867. But time is too hard, too Divinely metallic, to be even compressible by any evilly conservative force.

JUNE 26, 1868.

This year's weather was partly ordained for you, and sub-partly for me, that you might send me your hymn of these wealthy summer months.

But many prevailing sicknesses prove how little of good fortune our feebly administering bodies can bear without being spoilt. A few thousand notes of sunshine, or coins of aroma, in one's body's pocket make an ill fool of one — as my books show. Do we not see then how much more benign hard weather and cold circumstances are to our unwise and petty frames. The birds and beasts and insects are better administrators; and even the gnat can bear the same rich surfeit as the magnolia and flourish. . . . But we are to live at present rather above than in the seasons. . . . We must be content to be weak in all things but faith.

PROGRESS.

JULY, 1868.

You write to me by the still river of night. I answer on the speeding turmoil of day. How common is day to night. And yet the days now are full of events — full of new windows which look out into infinite places in their so late stony walls. How the world resounds with the labors of the window-makers, and how wonderful the fresh air of freedom is. And with every casement sculptured out in the old prison ramparts, a corresponding avenue full of glory, and with one ray of free light filling it, opens in the private souls. Politics and Cyrus Field for unlocking the spiritual and celestial senses in a human, if Christ for the Divine sense.

JUNE.

July 18, 1868.

I don't know why you should expect to follow suit with the plants in April and May, and with the birds in June! You are too ambitious. One is more likely to taste the fates of gardeners and summer laborers, than of the gentle things that grow and sing, and can do no wrong at all.

THE FUTURE.

July 27, 1868.

Strange to say twenty years ago, I wrote Henry James a long, dry letter on the coming time of spiritual photography when the walls of space will be frescoed with the displayed heart thoughts of humanity, and when science will help to fix the outgoing music of nerve, brain, organ, on cunning surfaces great and small. And now the same thought is rushing through your prophetic life to its inevitable accomplishment.

It will come, and must come. The holy, pictorial spirit must have existed from eternity and hovering over the love abyss, created the first pure surfaces of memory.

Holy science is the new abyss over which it is now brooding and begetting. And the inner forms will not tarry to limn themselves on the pellicles of nature, and there be fixed.

. . . . Heart can break heart distance already.

THE WORD.

Aug. 4, 1868.

On Thursday or Friday probably, I leave London for Edinburgh, and the next day Edinburgh (Granton) for Iceland, returning in three or four weeks. So, of course, I am in that rapid and unsentimental and yet most impressive phase which is in all final and supreme hours. And so I have only time to wish you God speed on your way.

You certainly hear "the Word" in river, sea, sky, light, and all things. The parliament of matter and nature how full they are of God, if He has human reporters of the speech of His great creatures.

I often think of the wonder and delight of all word and words, and how God has recognized it when He says, He has exalted His Word above all His name. What a sanction in that for all

Divine literature, its music, its rhythm, its finesse, its self-consciousness, its blissful victories of expressing what was not said into light before. And what an excuse for people like you who hear the inaudible.

ICELAND.

SEPT. 16, 1868.

I wish you could have seen old Iceland as I saw it. Its southern Alpine face, black, rugged ranges beautifully grand in the calm sea, its mighty coliseums of ruins of snow and ice all waiting forever for the end. Huge patiences of nature, lovely with the bloom of the resignation of ages of ages.

It made me stronger to see these vast but forever sustained desolations. They are almost undescribed in books — these south-eastern coasts of Iceland. Then I had a beaker of tempest to drink both going and coming, though silver calm all along near the old island of my fancy.

JUNE 1, 1868.

Yesterday I was a rustic physician. I went into the nestlike depths of Surrey, to see a dear old lady of eighty-four, — an unclouded human sunset. And she was one with the goodly country and the golden hours.

WHITMAN.

SEPT. 21, 1868.

Yesterday, for the first time I read and enjoyed Walt Whitman. The good largeness of that voice, — his chaos of preparation for new words all rhyme and rule or freedom, — his love tunnelling death with its absolute engineering; his individuality, showing what a bore individuality is without regard to the music of the whole, and thus leading by fresh abandonment to society again; above all, his growth from the soil of all things, not as soil, but as a man, — these things betoken the door of creation opening, and fresh men and women who could never breathe here before coming in.

OCT. 10, 1868.

I should like you to see Elijah Walton's pictures of the Alps. He is a father of mountains, and their air and light, and all their spacious bloom and boundless spirit are seeds in his sure pencil.

PROGRESS.

SEPT. 28, 1868.

And as yet tunnelling through granite, or through great subterranean clay beds, must be attended with small, stifled breaths, noisome air, groans of the body, sweats, and generally, hopes and joys connected with malt and hops; psalms and hymns only very occasional when the navvy is near his bed on a Sunday night, when his rough wife starts the tune. But for all that, the tunnel is making from daylight to daylight, and grand and often festive populations will shout through it, and the clay and the granite be forgotten. . . . When I contemplate on the one hand the great, and judging from the material alone, the hopeless, work that has to be done, and on the other hand see the immense rapidity with which it proceeds and progresses, hope springs as from its "mundane egg" out of natural despair. For I see that all obstruction regarded from the true, and by the spirit, and its understanding, full of apparent resolution and invincibilty as it seems, is nothing thicker than mist which day itself will dispose of. We have only to wait. And while waiting to live from the Holy Spirit, to breathe from the holy courage, to preach to our people, or our readers, or our patients, or our families, or whosoever is our audience, and to be sure that our least dawn and the huge dawn, which has the helping Lord in it, are contemporaneous and consentaneous, and understand each other. And thus that no one who has the proper telegrams of hope and faith is before her or his time. . . . These conservative people will be good paving and walls when the Divine engineering is done. Now what a beautiful thought it is, that all these people are under Divine politics first, will be under Divine sociality, and at this very hour are being irresistibly invaded by new light and life.

DEATH.

OCT. 15, 1868.

Already —— —— knows more of what a human soul and mind is than if she were happy and calm; and when the after rest comes, here or hereafter, her estates of experience all in the great chancery of love, will be handed over to her wondering proprietorship. We shall have in these ages to be very familiar with two great and hitherto unknown beings — death and prayer — both gates to the priceless things; the one leading to the spiritual realms where

faith and immortality are one — the other to the intimate Lord, Brother, Father, and infinite God in one, Who helps and commands where our hopes, and powers, and even affections end.

To faith, death is life, and that great inversion is the mark and the measure of how all life and world is turned into newness by the mastery of faith with the Holy One before it and within it.

PERSONS.

October, 1868.

I am now reading Mackay's "Translation of Plato's Sophistes" with a remarkable preface on Education, Positivism, and False Philosophy by himself. In his old age Mackay is turning into an earnest and noble champion of faith against matter-hearted science, and the love of comfort and condition and self which is its heaven and its grave.

January, 1869.

I like the vein you open about Edward Irving, as found by the world, then lost again. But perhaps, it is not so uncommon a case. Is not Swedenborg also an example of it? at first lauded and awaited as a man of art and science — at last, utterly distant and obscure as a spiritual man!

. . . . . .

I know Mr. Grindon personally, and we like him much, but I do not know much of his works.

RESURRECTION.

Nov. 2, 1868.

I hardly know how to answer your question as to what was in my mind when I wrote the phrase in one of my letters, "If indeed there be more worlds than one," for by faith I aver that there is another and a higher world and life, and by experience, my own and others, I partly and dimly know it, and by all wisdom and understanding I wholly see and confirm it. So I live for it, so far as I truly live at all, wholly.

And yet in a certain sense, when this world carries out the other, and when the will is done, as in heaven even so upon the earth, there will be only one world. For I do not deem that the other world will always differ from this as light from darkness, or as summer from winter, or as pleasure from pain; but rather as joy unmeasured from joy measured, as good in higher and in lower degree. Christ seems to confirm this when he promises beatitudes

to the downcast and the sorrowing, here as well as hereafter; He promises that in His regime the bowed hearts shall be the lifted ones; that the meek shall inherit the earth. If I seem to see one thing on these high plateaus more clearly than another, it is, that the earth can be blest and redeemed without any vulgar mystery or nature-breaking miracle. Once acknowledge in all public and private polity self to be the sole of the foot, and love of God and man, the man standing upon it, and supported upon it, and gradually heaven comes down to earth. Led down by the Redeemer, all that is rich and powerful descends to the redemption of the body, of humanity to the very bottom, in the poorest and the richest alike. After that, man's nature can flow into all action and be in its heaven here also, as the beasts and birds are in their heaven. And then, in one sense, there will be one world; even as there is but one man, though his faculties and his various bodies reach and inhabit from heaven to the earth.

Politics, reform is a part of our part of this; reform, nothing in itself without God, but with Him acknowledged, the basis and mother of the public redemption.

PRESENT AND FUTURE.

Nov. 12, 1868.

On this subject there is indeed no difference between us, and your wail away from the present state of God's creation to its future state, is so musical — consequently so full of hope, and so easily covering up surprises of joy — that I can only encore it; and ask you to develop your one nightingale song into great oratorios. These will be the very music that will serve the workers, and the tunnellers, and the grimy people, and the poor fishermen on all remote seas, as religion and motive for daily work done also for daily bread.

I am content with this world now for the present. Let me explain.

All things are ruled by tendencies. An illness the moment it tends to get better, is an illness no longer, but a mountain of ever-freshening health to be ascended. The word health is written on its very heart and prophesied by its tongue and will be ever more accomplished. The day of small things is all that the present people could bear; more would burn them, and burst them.

So do not wish for future states too fast; for a very little of them is too much of them for any of us.

THE STATE.

Nov. 24, 1868.

I rejoice heartily to find that out of our political turmoil you can gather so many good hopes. Wise and loving it is to be able to see in what others might consider small issues, the firm if slow step of a country in the right direction. For my part I am quite satisfied with what is going on, for I see that this dawn is the beginning of a new day for the British people.

How utterly conservatism is misnamed. A most ancient drunkenness, it preserves death and destroys life. Pure alcohol of sloth, selfishness, pride of the past, pride against the present; it pickles mankind, makes of them specimens, and names itself conservatism. All feebleness and faithlessness and apathy as the way to the final inertia and materialism, is its army. Conservatism is the treble-hatted and enthroned destroyer.

What is so plain as to see that this body politic wants fresh air and strong exercise in all its parts. And that if any part cannot exercise, it must be strengthened and supported until it can. This monarchy, this House of Lords, cannot take any exercise of its own, because if it did it would inevitably do wrong and plunge itself into poisonous swamps of tradition and greed and selfishness, and the new Commons would have to compel it into the right way, and then its independence would be ridiculous.

It remains that monarchy and aristocracy be strengthened by modifications, so as to be again powers in the state. This can only be done by their electiveness, and as soon as that takes place the people will sit under them again, and they will take their own place in wisdom beside the Commons. . . . The commonwealth must come. It is the footstool of the throne, the kingdom.

Dec. 31, 1868.

My life now and for some time past is such a hurry from pillar to post that I can often hardly find time for any service but letters of work, and waiting upon the urgent sick. For this reason I often seem unsentimental and prosaic to nearly all my friends, because my heart has to be put into short words and, so far as I can, effective works. But you will be the last, with your great acceptance of what is given us to do and to suffer and to be, to chide me for a life which is the best for my nature that I could possibly lead. My tendency would be to dreamings, and their songs; my call is to rapid times and the service of my kind.

At present I am so very busy with fresh sufferings of others that I am less than usually vocal out of my allotted sphere. Thank God I am well at present, and thinking with joyous pulse of the new political life which is descending upon the whole earth; a life however, as I foresee and accept it, of great trouble, because voluntarily and involuntarily the old framework of the world is being moved away, and piece by piece disappearing; and instead of the ship of the past, the waves themselves must be our next ship.

Christ be with us all on the waters, at this Christmas time and onwards for ever — Christ the shipless Captain of the sea itself.

LIFE.

JAN. 2, 1869.

My life seems to spring from first, unhappiness, which occasions prayer, which brings hope, which summons will; and then committing myself to God, I get out of bed and feel well in my saddle for the day's work. This is my temperamental experience, and daily going through, I am wonderfully satisfied with it; and if it pleased heaven to continue health I would accept endless years of it; or, cheerfully have done with it tomorrow. I am, excepting for dear relatives, careless which. Couple with this a great contentedness with the material sphere, and a sure faith that the doors of difficulty will slowly unlock, and groan back, and that the heavier they are, the more muscular will be the arms of the Lord incarnate in humanity, to open, morning after morning, into a material, physical, and spiritual future which, if it is not all joy, will be always going away from sadness to joy, from commonplace to love, from self to righteousness. So unhappiness is our acre and joy is our corn.

ENEMIES.

JANUARY, 1869.

Your last letter indicates that you are dwelling in the land of individual struggle for perfection and redemption; a land that must ever be the birth land of all souls. But by and by the scientific question comes, what is the best land for the mature strivings of humanity to migrate to?

Seek ye first the *kingdom* of God. That kingdom is the largest of all corporations; no one is out of it. If you are to love your enemies and cannot do it while they sit beside you in a room, but can do it better when they are at the antipodes, then getting to be

antipodal with them is the true involvement in loving your enemies. And this implies universal human action, political, social — the freighting of navies with your beloved enemies. But the more you try to hug the darlings until they are at the antipodes, the more Christless you will evidently become.

REDEMPTION.

JAN. 7, 1869.

I do not think our philosophies differ at all. But in this age of the world, it seems to me that our Lord permits us to think quite newly of the raising of our poor humanity, and of the redemption of the social body, as well as the individual body. Hitherto for some ages, in Protestant lands, on the worst side, the depositories of religion, the churches, have directed us for happiness everlastingly to the beyond, to the unseen world; for the pleasure of a few to this world; and sending all our hopes flying upward with denunciation upon them as ravens of hell if ever they alight here any more, have told us to put up with social degradation as the lot of our common kind. For myself, I would rather eat "daily bread" and leave to its own maintenance the larder of the skies, than undervalue the crust and the crumb, the sacramental bread and wine of this earthly life, which can so easily be transubstantiated into the very blood and body of heaven, to constitute a new and noble society, and to circulate through it more and more age after age.

Is not the Lord's prayer the descent of the Lord from heaven, and the only ascent after it all needful to be specified, is not our ascent, but His ascent: "Thine the kingdom, the power, the glory?" In this prayer you have all government and subordination in its functions, of descending, not selfishly ascending; but the government complete, the kingdom come, the bread given, temptation put away, and evil delivered from, the officials. The many membered humanity with all its congresses and its mighty joys, has no coronations, no peerages, no right honorables in its head, but ends in supremest hope, "Thine be the kingdom, the power, and the glory. For ever, and ever. Amen."

Meantime death is as busy as ever, but where there is no selfish honor there is no dishonor, and where there is no life but in God there is no death in the grave.

POVERTY.

JAN. 23, 1869.

You will note from our papers that pauperism, as a dreadful creature crouching in the national house, is rousing attention. Winter makes one see the creature's chattering teeth and huddled limbs. But no man sees how to cast it out, or how to clothe, feed, or warm it, without aggravating its stomach, its nakedness, and its coldness. Emigration on a national scale seems indispenable for all able-bodied poor. But it also seems as if society is being bound as a body, by a levy *en masse* upon its property, to abolish the very material foundations of pauperism, by finding work for all men and all women — remunerative work, inevitable work, work without which society is but an oasis in a great desert of hopeless, hapless man.

What is that work?

Twofold — I. The rebuilding of all Towns. II. Of the agricultural dwellings all over the country.

Why?

Because, till this is done common cleanliness, air, water, light, self-respect, family decency, the most commonplace health cannot exist; and without health, that will which is the chief soldier in all of us against pauperization is in abeyance.

But the doing of it by great companies, getting powers not greater than the railways get, would pay handsomely. The doing of it in blocks of dwellings that would lodge 100,000 at a time, so as to root out and annihilate all the old neighborhoods and abolish all huddling room. This would employ the entire population for several years, and the overflow of their wages, with some state powers against public houses, would keep all the infants, the sick, and the infirm. 900,000,000 added to the national burdens in this way would cancel the national debt, virtually, in a short term of years. This is the new war and the spiritual social gunpowder.

WEATHER.

JAN. 23, 1869.

Are you keeping warm and snug in this attack of heavy weather, when the day is what I call luke-cold; none of the fire of frost in it; a despotism with a leaden sceptre, very cruel and destructive, because it destroys the militancy of the body?

Midsummer's Day, 1869.

Thank God for a good fire blazing at my back.

Yes, these are weeks of some inclemency and unrest for the whole world; and the sooner one makes up one's account to burden-bearing as the present feast set down before us all, the sooner does one fall into the steady pace and tramp of the journey. You know this better than I do, being well accustomed to painful marches, and to that crust in that knapsack all the way.

ADDRESS IN MEMORY OF WARREN GODDARD.

Precious in the sight of the Lord is the death of His saints. (Ps. cxvi. 15.)

That is precious to any one which is considered by him of great value. That is precious in the sight of the Lord which is of great value to Him. That the death of His saints is precious to Him, means that there is involved in it something which in His view is greatly to be desired and rejoiced in. But what must be the nature of that which is highly prized by the Lord — what is precious in His sight?

Things are regarded highly by any one according as they gratify the love by which he is actuated. He who is in self-love esteems highly such things as gratify his self-love. He who is in self-love, for example, loves those who love him. Their love of him is precious to him; he esteems it of great value. There is to him who is actuated by self-love nothing of value in the love of others in itself considered. The returned love of himself is what alone he values. Without this hatred would take the place of love. The Lord's love is not self-love. It is the love of others; and what is valuable to Him is what is a blessing to others. The death of His saints is precious in His sight, not on His own account but on theirs. It is the good to them involved in their death that makes it precious in His sight.

There are two kinds of death in a good sense. There is a third kind of death, which is death in a bad sense. The bad

sense of death is that of those who will not come to the Lord that they may have life.

He is the Way, the Truth, and the Life, and they who do not come to Him, in consequence, have no life, and they are spiritually dead. It is not the death of such that is precious in the Lord's sight.

Of the two kinds of death in a good sense, one is the passing from this world to the spiritual world of those who die in the Lord. "Blessed are the dead who die in the Lord." (Rev. xiv. 13.) This is one of the forms of death in a good sense, and how this is precious in the sight of the Lord will be explained presently.

The other kind of death in a good sense is that referred to in a passage of Scripture I will quote, and in other similar passages:

> He that findeth his life shall lose it, and he that loseth his life for My sake shall find it. (Matt. x. 39.)

This kind of losing the life, which is but another form of the expression for death, is also precious in the sight of the Lord because it is a most special means of good and of blessing to those who experience it.

Before entering upon an examination of this, and as preparatory to it, it needs to be seen what is meant by saints. Saints are they who are holy. But it is the truth, as the Scripture declares, that the Lord alone is holy. This is involved in the Lord's declaration "None is good but one, That is God." (Matt. xix. 17.)

These passages do not mean that there is nothing of good and nothing of holiness in men; but that so far as there is either of these, it is not from them, but from the Lord alone in them. And what is good and holy from the Lord can only find a resting-place in them by the removal of the life which appears to be their own. The life that we love — our life — is all wrong. It is a selfish life, and we must lose it — must freely give it up — that the way may be prepared for what is good and holy from the Lord to enter, and thus that is what is meant by the saint may exist. The means through which

this is accomplished — the means by which saints, in the Scripture sense, come to exist — is by this second kind of death in a good sense.

Of course the supreme end of the Lord is to make men saints in the Scripture sense. The great means by which He accomplishes this is through the laws He gives us in His Word. A summary of the laws is the Decalogue. The prohibitory commandments are aimed at the selfish life to which we are full of tendencies, and which constitute the life we must lose. They indicate to us the death we must die — the life we must lose for the Lord's sake in order to have the life which is from him.

The first commandment is, "Thou shalt have no other gods before Me." (DEUT. v. 7.) The other gods are essentially the various forms of self-love which make our natural life. To be governed and led by these is really to worship other gods instead of the Lord. Renouncing, in obedience to the Lord's commandment, those selfish loves — abstaining from and shunning them as sins against God — is undergoing the death that is precious in the sight of the Lord. And the reason that it is precious to him is that just in the degree in which we do it, the way is prepared for what is good and holy to enter from Him and establish in us that conjunction with Him for which He made us, and which is full of blessing. By obedience to this commandment, continuing faithfully through life, we die as to that form of our life which relates immediately to the Lord. But with this form of life is indissolubly connected that which relates to our neighbor.

Our tendencies are not only all of a nature to act against the Lord, they are also of a nature to act against our neighbor, and against the life towards our neighbor to which we tend, and as to which we must die, if we are to experience that death which is precious in the sight of the Lord. There are also particular prohibitory commandments: "Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbor. Neither shalt thou desire thy neighbor's wife. Neither shalt thou covet thy neighbor's house, his field or his man-

servant or his maidservant or his ox or his ass or anything that is thy neighbors." (DEUT. v. 17–21.)

These commandments point out the evil towards our neighbors which make the life as to which we must die, if we are ever to know the death which is precious in the sight of the Lord — the death which makes men more His saints every time it is experienced.

The occasion which has brought us together suggested the passage we have been contemplating. There is probably no truth of Scripture which has been more deeply impressed upon the mind of our brother and received more frequent and emphatic expression than this: "If thou wilt enter into life keep the commandments." (MATT. xix. 17.)

From this arises the inference that the death which is precious in the Lord's sight was with him a central subject of thought and of action. We infer so much from its being a characteristic of his religious teaching to dwell so much upon the duty of keeping the commandments; for it was a principle with him not to teach the mere truth, but to teach truth from the love and life of it which can never be without the faithful endeavor habitually to practise it. If this is a just inference — as it certainly appears to be — then all along through the course of his ministry, which has substantially continued to the end of his mortal life, he has been giving up his life — losing it for the Lord's sake — and so, by little and little, as is only possible in consistency with human freedom, has been experiencing what is precious in the sight of the Lord — the death of His saints.

Now a word in regard to the preciousness in the Lord's sight of the death of His saints, understood as to their ceasing to live in material bodies, and entering upon life in the spiritual world. The preciousness of the death of the saints in this aspect is very emphatic. Man is made for immortality and not for mere earthly life; and he has an organization for this end. He has an internal, not here distinctly opened, which, when opened, is the subject of angelic life. Preparation to have it clearly and distinctly opened is being made in the man who is here dying in the sense we have been con-

templating. The loves proper to this internal are love to the Lord, and love to the neighbor — loves which are the opposite of those forbidden in the Decalogue. While the process of dying as to these is going on, as it is while we live in this world, the delight of loves proper to the internal are not manifestly enjoyed, but only at times a blessedness almost imperceptible is experienced from them. But after the death of the body an entire change takes place. Then the obscure delight and almost imperceptible blessedness which have been with those in the world who have been dying as to the natural loves, is turned into the delight of heaven which is every way perceptible and sensible. And as the doctrine further teaches us, that blessedness which was stored up and lay hid in their interiors while they were doing their work in the world is then revealed and brought forth into manifest sensation, because they are then in the spirit, and into that proper state of the spirit they come who keep the Lord's commandments in the world.

We can now appreciate more vividly how precious in the sight of the Lord is the passage of our brother to the spiritual world. If our view of his life in the world, as we have abundant reason to believe, is true, a result like that just described is assured. The almost imperceptible blessedness, veiled by the exteriors which are of the body, and blunted by the cares of the world while he was here, are now to be turned into the delights of heaven, every way perceptible and sensible. This change is precious in the sight of the Lord, because it is the very end which from His love He has been seeking and preparing for these almost ninety years. It is the glorious culmination of the incessant aim of His Divine Providence through all this period.

When the friends of the loved one departed — and who that knew him is not one of these? — appreciate, as they no doubt do, the preciousness of his death, they have a support in the outward separation, than which there could hardly be a greater.

I have not spoken particularly of the important place which our brother held in the church, and the work he has per-

formed in an outward sense; of his ability as a writer and preacher; of his strong, manly character; of his virtues as a husband and father, and as a member of the community in which he has so long dwelt.

That the work of his which we have been contemplating has been a real spiritual power, and effective of good in a high degree, there can be no doubt. The effect of his life here upon his own immortal state and work, which is so great, has been only most obscurely manifest here, and we have no reason to doubt that the ultimate result of his work upon the world around, seconded by that which is succeeding it, may be comparatively as much greater than what has outwardly appeared, as it is in his case. The effect produced in the community is an interior one. But the effect of interior life, though it come little to the sense, has a power and efficiency transcendently great. This is illustrated by the power and efficiency of the ethereal atmosphere which does not obtrude itself ordinarily upon the notice, compared with our common atmosphere which in its operations comes so much more distinctly to our senses.

Then such lives as his do not cease their influence on earth by their termination here and removal to the spiritual world. Their lives here form a basis into which heaven can flow and exert new and greater power in the spiritual renovation of the world.

Blessed are the dead who die in the Lord from henceforth. Yea, saith the spirit that they may rest from their labors, and their works do follow them. (Rev. xiv. 13.)

Abington, Mass. Joseph Pettee.

Search me, O God! and know my heart;
Try me, my secret soul survey,
And aid thy servant to depart
From every false and hurtful way;
So shall thy truth my guidance be,
Through life to immortality!

— *Montgomery.*

JUDGING OTHERS.

Thou thoughtest that I was altogether such an one as thyself. (Ps. l. 21.)

NOTHING is more common than for people to judge of others by themselves. Those who are good and kind usually expect to find goodness and kindness in others ; and those who are bad and selfish are apt to look for badness and selfishness in those with whom they come in contact. When any one does a preëminently good action the former class of persons will believe that it was done from a good motive, while the latter class will believe that it was prompted by love of approbation, or some other form of selfishness. Suppose, for instance, that a man gives a large sum of money for some charitable purpose, while one class of observers believes that it was given from the love of doing good, the other class will believe that the giver wished to be talked about and admired. If any one commits a crime or does anything that is disagreeable to his neighbors, while some will be ready to say that he is a thoroughly bad man, and nothing but evil is to be expected of him, others will be ready to find excuses for him, and to think he may not be so very bad after all. As a general rule, kind people judge kindly of others, and hard people judge hardly.

Our Lord tells us that we ourselves shall be judged after the manner in which we judge others. And this must be so, because our judgments of others react upon ourselves, and develop in our own minds, and constantly intensify, the qualities that cause our judgments to be charitable or to be severe. In the one, love to the neighbor is constantly growing stronger, while in the other, hatred and contempt are being developed. It is therefore a very dangerous habit to grow into of judging others harshly. We cannot know what is in the hearts of others, and it is quite possible that any one of us, if placed in just the same circumstances of birth and training as those persons whose conduct we condemn, might have been guilty

of a similar fault or sin. Until we are tempted, none of us can know what we may be led to do.

In the fiftieth Psalm the Lord after saying that He does not value the sacrifices and burnt-offerings that He has received, on account of the wickedness of those who have offered them, goes on to say: "Thou thoughtest that I was altogether such an one as thyself."

When we read the Bible we are too apt to feel as though the words it contains were written to the Jews hundreds of years ago, and were no doubt true of them; but that we are a very different kind of people from the Jews, and a large part of what was said to them does not apply to us at all. This is an unfortunate mistake, for we lose the benefit of the teachings of the Bible unless we feel that they are addressed to our own hearts. We differ from the Jews, to whom the Divine Word was first spoken, in many external points, but our hearts are quite similar to theirs. We speak a different language, we live in a different quarter of the earth, we have better houses and better clothes, and more education than they; but in our hearts we have the same unwillingness to keep the commandments, the same wilfulness, pride, arrogance, obstinacy, avarice, selfishness, and worldliness that they had. When we read the Bible, if we think its words do not apply to us, it is either because we do not understand these words, or because we do not understand our own hearts.

When we read that the Jews thought that God was altogether such an one as themselves, we may perhaps wonder that they could have been such a stupid people; but it is really just as natural to the human mind to judge of God from its own standpoint as to judge one's neighbor in that way.

We are created in the image and likeness of God, and though we are turned away from this likeness by the influence that the world has upon us, we still judge Him by what is in our own hearts. Those who love to keep His commandments believe Him to be a kind and merciful Father, while those who do not love to keep them look upon Him as a hard master. Those who love Him believe that He finds His hap-

piness in doing good to His children, and in helping them to be good and happy. They think of Him as the Giver of every good and perfect gift — as their Saviour from sin, and their Redeemer from the misery that sin brings with it. Those who do not love Him believe that He loves to be feared, and that He is infinitely fearful. They think of Him as being very angry with sinners, and loving to destroy them — loving to cast them down into hell.

It is much easier for us to understand those who are like ourselves than those who differ from us. Those who have been educated in the same way that we have, and who have similar principles and tastes we can understand pretty easily; but those who have been differently educated from ourselves, and who have different principles and tastes we understand with difficulty. It is hard for the rich and the poor to understand each other, it is still harder for the educated and the ignorant, and hardest of all for the good and the bad to understand what is in each other's hearts.

So far as we love God and keep His commandments we resemble Him and can understand Him. We are all of us very weak and imperfect creatures, and can never become good enough to understand Him as we understand our fathers and mothers and teachers; but every effort that we make to obey Him brings us nearer to Him and gives us a little more power to understand Him.

With bad people it is just the contrary. They forget God as much as they can, and turn away from keeping His commandments. They become less and less like Him every day and therefore become less able to understand Him. So far as they think of Him at all, He seems to them as a demon to be propitiated rather than as a Father to be loved.

There is a class of persons standing between those who are trying heartily to lead a good life, and those who have given themselves up to a bad life. There is a great deal said in the Bible about this class. It is made up of men and women who are very particular to keep all the rules and observance of the church, but who do not love the Lord in their hearts, and who are far from loving the neighbor as themselves. They love

to be admired by the world, and so they strive to do those things which the world admires. Among the Jews in the times of the Bible, they offered costly sacrifices to God, and paid a tenth part of their yearly incomes to the church. They fasted often, and said long prayers standing at the corners of streets. They were desirous that the world should know that they did these things, and so they did them in the most public manner; while in private they were breaking the commandments of God continually. They seemed to think that by being very particular in performing the services of the church they could flatter God into receiving them to His kingdom. They loved flattery so much themselves and found it so pleasant to listen to the praises of men that they thought the favor of God was to be obtained by similar means. They liked to have men bring them costly presents, and so they supposed they could please God by sacrificing various animals from their flocks and herds upon His altars. But all the beasts of the field and the fowls of the air belonged to God, and He did not value their bringing them to His altars unless they did it because they loved Him. He could look into their hearts and He knew that they did not love Him, and therefore He did not accept their sacrifices. He says to them: "Thou thoughtest that I was altogether such an one as thyself." That is, thou thoughtest that I was full of pride and vanity, and that I should forgive thy sins if thou broughtest Me costly presents and sang hymns of praise to My name; but I see that thy heart is far from Me, and I do not value thy gifts or thy praises.

Pride is a passion that turns the heart entirely away from God. The love of self is directly opposite to the love of God. It is only when we turn to God with absolute humility that our worship can bring a return of heavenly gifts. Instead of thinking that God is like ourselves, and attributing our narrow and selfish views of life to Him, we should contemplate Him with all simplicity, in the light that comes to us through the Divine Word, and strive to reform ourselves into the image and likeness of the Divine Humanity. When we can truly feel that we receive from God both the will and

the power to do any good thing — when we truly acknowledge that all worldly possessions, all mental capacities, all opportunities are His gift, we come into a state of mind that will enable us to feel the Divine Fatherhood ; and this again will enable us to feel the brotherhood of the whole human race. Believing that God is the truest and best of Fathers to us all, we shall perceive that the only way in which we can show our love for Him is by loving our neighbors as ourselves. We shall be just in all our neighborly relations — just to ourselves as well as to those around us ; not foolishly indulging the selfishness of the neighbor — for this is as wrong as to indulge our own selfishness — but never taking advantage of our neighbor to his injury. He who builds up his own fortune on the ruin of his fellowmen is incapable of love to the Lord or to the neighbor.

The neighbor in the Christian sense is the next person to us. The term includes every one with whom we come in contact — all the relations of family, friendship, and society. It includes the servants in the household and on the farm — every one whom we employ or who employs us. It demands justice in the family relations and forbids favoritism. It requires the employer to give honest wages, and the employed to do honest work. It demands that we should act towards every one, without distinction of person, as we would wish them to act towards us if our mutual relations were reversed. It forbids all deception in business — all gaining from others money that we have not earned. Above all it tells us to abstain from detraction of the neighbor's character — from insinuations of evil that might taint the fair name of a fellow-being.

Unless we abstain from evil we are incapable of goodness. No amount of generosity in dispensing wealth can atone for procuring it unjustly. Such generosity has nothing of benevolence in it, but is the endeavor to silence the upbraiding of remorse. So far as it is successful it fills the mind with pride, and closes it ever more and more against the appeal of Christian love. The Christian can never take pride in acts of benevolence, because he knows that the will and the power and the

opportunity for such acts are all the gift of God; and with the kingdom and the power, the glory, also belongs to God alone.

In the Old Testament God is spoken of as hating sinners, as being angry with them every day; and then again as loving all men more than a mother loves her nursing child — as longing to serve all His children, and as being ready to forgive the most wicked as soon as they turn from their evil ways. In the New Testament, He is still described as separating the evil from the good, and receiving the one into heaven and casting the other into hell; but we are also told that He is Love itself and the Giver of every good and perfect gift. If we read the whole Bible, comparing one part with another, we find abundant reason for believing that He is perfect love — that He loves not only those who obey Him, but those who disobey Him. If He hated sinners He would turn away from them and leave them to their sin; but this He never does. He is constantly trying to bring them back to obedience, and the more they sin the more He tries.

The parables of the lost sheep and of the lost piece of silver illustrate this untiring love. The constant effort of the Father to find the sinner, that is to make the sinner feel His ever-present love, His untiring patience, is compared to the earnestness with which human beings seek to find lost property, though it may be but a small proportion of that which they still possess. For the Divine love nothing is too small, no one too insignificant for watchful care, for tender solicitude. After trying for hundreds of years to make the Jews obedient to His commandments, when everything else had failed, He sent His own Son to teach and to save mankind. Man had so defaced and forgotten the image and likeness of God in His own person that God Himself took the form of a man, to show His children by a Divine example and by Divine instruction what they had lost, and how they might regain that which they had lost.

In all the history of the dealings of God with man there is nothing which shows His love so wonderfully as this, for when He showed it He did it not because man was so good, but

because he was so evil. How, then, can we believe for a moment that God hates sinners?

A good earthly parent never hates his child, however degraded he may be, but ever tries to draw him back to virtue; and it is because he is a good parent that he does this. If we, being evil, yet know how to be thus patient and long-suffering with our chilren, can we suppose that God is inferior to us in this respect? It is the love of the Heavenly Father breathed into the heart of the parent that makes him thus patient with his child.

If we ever incline for a moment to doubt the love of God toward ourselves, or toward others, let us remember that when mankind were sunk lower than ever before in their sins, and precisely because they were sunk so low, our Heavenly Father bowed the heavens and came down to dwell among His children; humbling Himself to be born as a little child, to suffer temptation even as we suffer, and by conquering all temptations, and subduing the powers of hell as no human being could subdue them, He made it possible for His children to regain that image and likeness of Himself which had been so long defaced and broken that it had become forgotten on the earth.

Greater love than this can no one imagine, either on earth or in heaven.

Lancaster, Mass. MARY G. WARE.

FATHER, we thank Thee that amid the joys of the flesh, amid the delights of our daily work, and all the sweet and silent blessedness of mortal friendship and love upon the earth, Thou givest us the joy of knowing Thee, the still and calm delight of lying low in Thy hand and feeling the breath of Thy Spirit upon us. Yea, Lord, we thank Thee that Thou holdest each one of us, yea, all of Thy children, and the universe itself, as a mother folds her baby to her bosom, and blessest us all with Thine infinite loving-kindness and Thy tender mercy.—*Joseph Roux.*

UNITARIANISM.

A BOOK* on the subjects of Man, God, Christ, The Spirit, Hell, Heaven, and the Church would be among the religious bodies generally a statement of the creed of some one of them. When these subjects are treated by a Unitarian, however, the book merely marks his own views or his own position on the scale which begins with the high Arianism of Channing and ends with the radicalism of the Parkerites. But Mr. Chaney is a conservative man, of perfect honesty of thought, and considering that he once filled a pulpit in Boston, and has more recently been employed as a missionary, he may be taken as a representative.

As to man, Mr. Chaney mostly concerns himself with saying that man did not sin in Adam, an unprofitable treatment of the subject unless he was addressing those who had been brought up in Calvinism. In treating of God, the author shows that he is not a pantheist, vaguely regarding God as the sense of right in man, but is a theist with such conceptions of the Divine as give a distinctly religious basis to his thoughts.

When treating of Christ, Mr. Chaney is borne two ways, as all men of his class are. He sees and feels the power of the Christ over mankind, and this draws him to say "Lord," but on the other hand, he sees the logical impossibility of Arianism, and this drives him to regard our Lord as the son of Joseph. He calls attention to the genealogies as being those of Joseph, and here he takes his stand. "The genealogy would be useless unless Joseph be taken as the father of Jesus." But straightway he finds the Gospel saying that Joseph was not the father of Jesus. His explanation of "these discrepancies" is that we have two traditions, of which he chooses the former. The result is as follows:

* Belief. By George Leonard Chaney. Boston: Roberts Brothers. 1889. pp. 159. $1.00.

With me the truth concerning Jesus has come to this (and I have only a curious, scholarly, and professional interest in any other discussion about him)—all is told to me in this, that Jesus has revealed the truth that the way of spiritual life is unselfish love, and that it is a way in which men can walk, God helping them. That is all. And it *is* all.

This is to think that Jesus, while teaching unselfish love, was a deceiver. No, it is not all. The turn in the world's tide is not accounted for by a mere teacher, who says much more of Himself but is stripped of all but this one noble thing. If He had no resurrection from the dead, and He could have none such as is described if merely man, His John and Mary Magdalene and Polycarp were all dupes. Constantine was a dupe, and so was Rome after him. Nay, all have been deceived who have obeyed the saying, "Come unto Me." It is the error of minds like Mr. Chaney's that, when they have put away unreasonable accretions upon the faith, they then go on denuding till only the skeleton is left, and to this they point yearning souls and say: "This *is* all."

In speaking of hell he is very clear and thorough. Hell is wickedness. Wickedness is a palpable fact. Therefore hell cannot be denied. Its nature is the nature of evil. We know it in ourselves. Retribution is inevitable under Divine order. He quotes Swedenborg in the saying: "Whether you say evil or hell, it amounts to the same thing. For evil is so combined with its punishment that to separate them is impossible." He quotes further from "this hardy seer of the invisible world."

Under heaven, however, he is more explicit in his use of our doctrines:

> Emanuel Swedenborg claimed, and his disciples believe, that it was granted him to be admitted into the society of angels. Without pronouncing positively on the reality of this claim, it may be admitted that there is much of reason, sense, and probability in Swedenborg's disclosures.

He then goes on very truthfully to speak of many points brought out in "Heaven and Hell," making an excellent pres-

entation of them. He declares that "nothing comparable to his sweetly reasonable and spiritually-minded discourse has yet emanated from modern spiritism." "A natural logic runs through his discourses upon heaven and hell." There are about ten pages of this, closing with a somewhat long extract.

He also uses our doctrine in regard to the catholicity of a universal church, when advocating the recognition of what is good and true everywhere, and indeed makes it clear that he has been a careful reader of the doctrines.

Cambridge, Mass. THEODORE F. WRIGHT.

A WINTER NOTE.

THE air has laughed into blossoms as white
As the lily that smiles on the breast of the stream
That in summer glides soft with silver-waved gleam.
They fall on the earth with wind-wantoned flight,
And weave o'er its bosom bereft of delight
A covering fine as a babe's dimpled dream.
The thorn trees are domed till almost they seem
The temples of Fancy's rich realm, and with light
Fairy touches the tall trees are hung
In drapery fair as the rich lace they weave
In orient looms at the gates of the day.
And not all the songs has loved Summer sung:
The winds have a song, and crystal pipes play
To the breath of the brooks, and melodies grieve.

J. M. SCOTT.

MAN by his deed another's fate decrees,
But in the motive God reads destines.

J. M. SCOTT.

A SHORT HISTORY OF THE EAST-ROCKPORT SOCIETY OF THE NEW CHURCH.

About the year 1818 came to what is now the vicinity of the city of Cleveland, James Nicholson, who may be regarded under the Divine Providence as the founder or originator of the New Church in those parts. He was born at Barnstable, Mass., April 10, 1782, and died at his home in East Rockport township, Nov. 13, 1859. He is described as an exceedingly earnest, energetic man, rather below than above medium size, whose great delight was to talk about the Heavenly Doctrines — a theme which he never failed to introduce into conversation when opportunity offered. And he talked to good purpose as well, for he brought many of his neighbors and friends into a knowledge and acceptance of the truth. Up to the time of Mr. Nicholson's death, the little New-Church Temple in East Rockport was the only house of worship thereabouts nearer than the city. His reputation as a good citizen and a man of strict business integrity was unsullied. That his zeal in the cause of the truth was of the right stamp is testified by the fact that while he lived the church had many friends and no enemies among those who knew him.

The beginnings of most of our New-Church societies may be traced like that of East Rockport to the activity and liberal zeal of some one man like James Nicholson. Every such movement requires a leader — one whose love for the doctrines is strong enough, and whose understanding of them is clear enough, to rally around him as a centre other available elements and crystallize them into working form.

The very reverse of such a character is what is known as the "isolated receiver." If a receiver is warm enough and strong enough and wise enough, he is not likely to remain isolated, whatever his surroundings. Those who keep silence from prudential motives, or who easily become convinced that the community around them is not yet ready for the truth, are often, it is to be feared, little convinced of the importance of spiritual truth to a perishing world. The longer

such silence is kept up, the more reluctant does such a believer find himself to break it; and in many cases a little self-examination will convince him that it is rather of evil than of good — rather of self than of the Lord.

The writer has as yet failed to learn the source from whence Mr. Nicholson obtained a knowledge of the doctrines. The impression seems to be that it was from an elder brother of his who lived in Buffalo, N. Y. When he came to Cuyahoga County, there were but three houses between Rocky River and the Cuyahoga, a distance of six miles on the lake front, on a portion of which is now situated the whole west side of the city of Cleveland; but the country filled up rapidly and among the early comers were found several minds receptive of the truth.

In accordance with a written request signed by sixteen persons — only five of whom were males — and addressed to Rev. M. M. Carll, the "First Society of Rockport" was by that minister organized at the residence of James Nicholson, Sept. 4, 1841.

Articles of Faith about equivalent to our Doctrines of the Lord, of the Sacred Scripture, and of Life were adopted by the members present signing their names. A Constitution, in ten articles, was at the same time made their organic working law.

On the same occasion Richard Hooper, one of the original members of the society, was admitted by Mr. Carll into the first degree of the ministry. All which was done, as is expressly stated, "according to the rules of the General Convention."

About a year later, namely, Aug. 28, 1842, Mr. Hooper "was introduced into the second degree of the ministry [probably 'ordained'] by Rev. Thomas Worcester," who seems to have visited East Rockport for that purpose.

At the first meeting James Nicholson was chosen president, W. D. Beall, secretary, and Adam Miller Wagar, treasurer, the last of whom remains as an officer and loyal friend of the church to this time. The present house of worship of the Rockport Society was built about the year 1848. To-

wards the building Mr. Nicholson was the principal subscriber, while the land on which it is situated came from the Wagar family. The building was improved and formally dedicated by the Rev. J. P. Stuart in the year 1858, July 4.

In 1849 the Rev. Mr. Hooper temporarily removed with his family from East Rockport to near Grand Rapids in Michigan, but seems to have returned and preached for the society during 1850 and later. Services were held irregularly during Mr. Hooper's pastorate, sometimes being altogether omitted, but oftenest conducted by Mr. Nicholson as leader.

There are twenty baptisms recorded as performed by Mr. Hooper. During his incumbency thirteen of the original members were baptized by Rev. Elisha Hibbard in 1844; five others by Rev. Thomas Worcester in 1842; three by Rev. David Powell in 1849; one by Rev. Sabin Hough in 1851. Rev. James Melrose visited the society in 1853, and baptized two persons.

From 1854 to 1857, the society was visited by Rev. Messrs. J. P. Stuart and John H. Williams, and by Willard G. Day, Licentiate. These visits were somewhat irregular, but intended to be quarterly — they being the result of the missionary efforts of the Ohio Association. Until 1857, Sunday services were usually held, the same being conducted by Mr. Nicholson.

One baptism by Rev. J. H. Williams in 1854, and four by Rev. J. P. Stuart in 1856, are recorded.

Rev. Willard G. Day became pastor of the society October, 1857, he removing with his family from Urbana, Ohio, at that time. He engaged to preach regularly for them "half the time" at the almost nominal salary of $250. And faithfully he served them on nearly those terms for ten years. To Mr. Day's labors from 1857 to 1867, under Providence seems to be due the permanent establishment of this little centre of worship, which being a rural affair and possessing none of the elements of growth possible in a large city, has been maintained at short intervals to the present time. To Mr. Day's pen, which traced the record, the preservation of most of the above-mentioned historical facts is due. During his pastorate several facts worthy of mention are recorded.

On Nov. 11, 1859, that excellent servant of the Lord, James Nicholson, died aged seventy-seven years.

September, 1861, the Ohio Association held its semi-annual meeting in East Rockport. In September, 1862, there was held at the same place a "District Meeting of the Church in the Western Reserve."

A meeting of the Church in the Cleveland district was held Nov. 4 and 5, 1865, at which were present Rev. Messrs. J. R. Hibbard, Charles Hardon, and others.

August, 1866, the church was again repaired. Early in the year 1868, the Rev. W. G. Day resigned his pastorate and removed with his family to Baltimore, Md.

During his pastorate there were added to the roll of membership thirty-four names; twenty-seven baptisms are recorded as peformed by him — three in August, 1871, and one in August, 1872; four marriages were solemnized and twelve funerals conducted.

In September, 1867, Mr. Calvin Day Noble, at the request of the pastor, Rev. W. G. Day, began to read service on Sundays. In October of the same year, he was regularly introduced into the first degree of the ministry and began to officiate in the church at East Rockport during the temporary absence of the pastor.

Mr. Noble continued to officiate half the time until and after his ordination which took place Nov. 1, 1868. He declined being elected pastor as he already sustained the pastoral relation with the Cleveland parish.

Mr. Noble preached once a month for the society from December, 1869, to October, 1870. Ten baptisms are recorded as performed by him.

As will be seen in the history of the Cleveland Society, Mr. Noble's time and energies were mainly employed from the year 1867 to 1870, in organizing that parish. He is however affectionately remembered by the Rockport people for his labors among them. He removed from Cleveland to Chicago, Oct. 1, 1870, and after some years to California, whence he passed into the spiritual world a few years since. He was always of feeble bodily health.

During the year 1870, Mr. L. P. Mercer, a theological student read service for the East-Rockport Society three Sundays in the month. October, 1870, Mr. Mercer having been licensed at the request of the society and the recommendation of the Ohio Association, commenced to preach for them and continued to serve them jointly with the Cleveland society until September, 1872.

In May, 1871, the society was visited by Rev. Frank Sewall, of Urbana, and four persons were baptized by him. March 24, 1872, a similar visit was paid by Rev. W. H. Benade, and one adult person was baptized by him and one confirmed. On the same occasion the communion was administered to fourteen persons. No regular services were held after Mr. Mercer left, September, 1872, till April, 1873, after which Mr. John Farrow conducted services till July.

Rev. John S. Saul became pastor of the East-Rockport Society in July, 1873, preaching for them Sunday afternoons, he being resident in Cleveland, and preaching there on Sunday mornings.

Sept. 26–28 of the same year the Ohio Association met at Rockport — a gathering of the clans which seems to have been productive of good results. At that meeting it is recorded that Solomon Hogan Spencer was baptized by Rev. J. P. Stuart, and licensed to preach. Two other adult baptisms were performed, Mr. M. G. Browne was also licensed to preach, and the Holy Supper was administered to sixty communicants. A sort of revival seems to have taken place in the church, resulting in a revision and readoption of the constitution. The list of adult members subscribing as present for duty, Jan. 13 following, comprises thirty names. To illustrate the transient nature of the membership of this society of those thirty members, at this writing, scarcely one third remain as active members of the church, the rest having either died or removed or become incapacitated to attend worship by age or ill-health. Some few have withdrawn or lost interest in the cause; and yet the membership more than holds its own.

There are recorded as performed by Mr. Saul six baptisms,

three confirmations, and one marriage. It is mentioned that during 1875 the average number of communicants was twelve. Mr. Saul resigned, and moved away early in 1876.

The Rev. George F. Stearns became pastor of the Cleveland Society in May, 1876, and jointly with it served East Rockport till April 1, 1879, when he resigned his city charge and became resident pastor of the country church — a position which he filled for five years, namely to the spring of 1884. The advantage to the church of a resident pastor and regular morning service became at once apparent. For some time the attendance at morning worship was from forty to eighty persons — the latter being almost the full capacity of the little house of worship.

Mr. Stearns's pastorate was fruitful — twenty-two names were added to the roll of membership. There are recorded as performed by him forty-five baptisms, of whom twenty-one were adults; twenty-one were confirmed; twenty marriages were solemnized; and he officiated at twenty funerals within the parish, besides eight outside.

Rev. Philip B. Cabell became pastor of the East-Rockport Society, Sept. 1, 1884, and has served them jointly with the Cleveland Society in that capacity to the present time — October, 1889 — preaching at Cleveland in the morning and at East Rockport on each Sabbath afternoon.

During this period he has, at East Rockport, baptized seventeen persons, four of whom were adults; confirmed twelve; solemnized five marriages; and officiated at seven funerals. The Holy Supper has been administered quarterly to a minimum of sixteen and a maximum of thirty-eight communicants, and an average of perhaps twenty.

The present active membership of the society is about forty, besides perhaps half as many more who count themselves as receivers of the New-Church doctrines but do not coöperate in church uses. It is hoped that in time among these a better feeling may arise.

Summary: Membership from beginning, 87; baptisms 180 — infants, 116, adults, 64; confirmations, 48; marriages by pastors, 30; funerals by pastors, 47.

Cleveland, O. PHILIP B. CABELL.

THE IDEAL AND THE ACTUAL.

THERE is an ideal and an actual both with God and with us. There is this difference, however, that with us the ideal is only relative, while with the Lord it is absolute. The human race is not such as He would have it, nor is the Bible as to its external form. This latter fact we learn by a study of the two sets of tables upon which the law was written. Moses went up into Mount Sinai by the direction of Jehovah to receive the Divine law, and after due preparation of himself to receive it, it was given to him upon two tables made by God, and written upon with the finger of God. Thus both the form and the substance were Divine.

But when Moses returned down from the mount to the children of Israel, he found that instead of being in a devout frame of mind towards the Lord, they had rebelled against Him and had turned away from Him and become idolaters. The golden jewels had been collected and melted, and a golden calf had been made therefrom, and they were dancing about it and worshipping it. As Moses descended from the mount with the two tables of testimony in his hands, and saw this sight, he waxed very wroth in righteous indignation and cast the two tables of the law out of his hands and brake them. After having punished the people for their idolatry, Jehovah directed Moses to make two other tables of stone similar to those which had been broken, and to ascend again into the mountain, and there he should receive the Divine commandments a second time. This he did, hewing out two tables of stone and carrying them with him. Upon these Jehovah wrote the same words that were upon the former stones. These Moses brought down and placed in the tabernacle — after he had had it made according to the type shown him in the mount.

Thus we see that the stones of this second set were different from the first, for while both the tables of stone and the writing were given to Moses on the first occasion, we now see

that ultimately it was only the writing which was Divine, the stones themselves having been properly shaped by Moses himself. While the apparent reason why this change was made was because Moses in his righteous indignation at the wickedness of the Israelites broke them, yet the reason back of his wrath was the evil spiritual state of the people. It was this which prevented the Divine tables of stone from being received by them. The external form or receptacle of the law had to be the natural rock taken from the earth, for this corresponded with their natural external state.

So it is with the Word of God throughout — it was given in its external form according to the characters of the men living at the time it was written; and yet the spiritual message contained therein was the same through all the ages — that was Divine. It was the same commandments written upon the second set of tables as upon the first, but the tables of stone upon which they were written were different. As to the character of the first we have no means of knowing, only that we may be sure they were perfect in every respect. As to the second, we can judge quite accurately, knowing the character of the rock at the foot of Mount Sinai, and knowing also what imperfect tools Moses must have had for hewing them out. They were probably rough stone slabs, not at all attractive in their external appearance, and yet upon them were written the ten commandments, that epitome of the Divine law which contains a summary of all that is in the Word of God. The message was Divine, but the material upon which it was written was of the earth.

And so it is throughout the Scriptures. They in their external form in many places are not very attractive as mere literature. There is no polish of style and even sometimes hardly a connected sense. It can be said of them as it was said of our Lord: "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." (Isa. liii. 2.) And yet we know that within the letter of the Word there is a beauty which if we can only see it is only to be compared with our Lord as He was seen upon the Mount of Transfiguration.

Why is it that the external of the Word of God is so different from the internal? Evidently because of the low spiritual state of the people who live upon this earth. We are naturally wanderers from God and idolaters, making unto ourselves a golden calf and dancing around it — caring supremely for ourselves and the things of this world. Man being of this low spiritual character, the thought of God must be accommodated to him in order that he may receive any thing from it. The state of the human race must be taken into account as well as the message which God wishes to give us. The Divine message must be adapted to us by being written upon earthly stones — upon tablets taken from the human mind. The message is Divine but the tablet upon which it is written is human, and considering the state of the human race it necessarily must be human. A clear understanding of this principle explains why the Bible is in its present form rather than in a more beautiful form.

I was once asked by a non-believer in the Bible, why if God wished to give a revelation to men it was not given in a sublimely beautiful form, so that all men could see that it was a Divine message? My reply was that the internal of the Word of God is of just such a Divinely beautiful nature, but that in its letter it was adapted to the state of those to whom it was given. If they had been different, the external form of the Word would have been different. God would most willingly not only have made the internal sense beautiful, but the external form also, if the characters of men had been such that this could have been done. This we learn from the fact that the first tables of stone were made by Him, and were of the same nature as the message written upon them. But when men because of their wickedness could not receive these, then the message was written upon stones hewn from the earth.

The Word of God was given through the prophets, and the tables of stone were hewn out from the stores of thought in their minds. This is why each book of the Bible has a character of its own. It is the same Divine message in them all, but the external form is different for the reason that the

prophets were different. They had different vocabularies and different modes of thought and forms of expression. Although the styles of Isaiah and Jeremiah are very different, still their writings are both sacred because of the same Divine thought within each. On the earthly side they are different, but on the heavenly side they are the same — for it is the same Divine finger which writes upon each of these earthly stones.

The way God uses their thoughts to convey His thoughts is by the law of correspondence. Out of their memories just those words were taken to convey by the law of correspondence the Divine thought of God, and through an inner dictate of inspiration they were impelled to write such words down as being a message from God. The message was formed out of such things as existed in their minds — and yet it was not their thoughts but God's that were expressed. They furnished the tablets of stone, but it was His finger which wrote upon them the Divine message. His message is continuous throughout the Bible. It is that inner robe which our Lord wore, and which was woven in one piece without a seam. It is the glory which was seen shining through the face of our Lord on the Mount of Transfiguration. The inner thought of the Scriptures is most beautiful, but this is not always true of the external form. How different it would have been if men had been different in their characters. Then the external form of the Word — that taken from the minds of men — would have been most beautiful. That it is not such the human race only has itself to blame, for it was the Lord's desire that the outer form should be as beautiful as the inner substance. The tables of stone which He gave unto Moses were in perfect harmony with the Divine thought which was written upon it, but men were unable to receive them, and it was necessary that tablets be prepared which corresponded to the state of the people, that they might be received. We should learn a great lesson from this fact.

While this explains to us why the outer form of the Bible is such as it is, there is no doubt but that this principle of the ideal and the actual extends out in other directions.

It is complained that nature is frequently harsh and un-

lovely. May not this also be due to the evil condition of the human race? We know that the spiritual world is the world of causes, and that this is the world of effects, and therefore that there is nothing which takes place in nature, but what has a spiritual cause back of it. This is a universal law of which we may feel perfectly sure, whether we are able to follow it out in details or not.

But let us endeavor to follow it out in details a moment. It is now well understood in the scientific world that some ten thousand years or more ago all this region through Indiana, and indeed the whole northern temperate zone, was covered with immense glaciers — great masses of ice which forced the reindeer and arctic bear to the southern extremity of Europe. It is well known that man was here at that time. We find abundant traces of his handiwork. Prof. Frederick Wright, in a book just issued, on "The Ice Age in North America," says: "That man was here before the close of the glacier period only fixes a minimum point to antiquity. How long he may have been here previous to that time must be determined by other considerations." It is also known that previous to the ice age tropical verdure extended even beyond the arctic circle, probably to the north pole itself. Now it was in this period that man originated, and his surroundings no doubt were of a most perfect character. When man became selfish and was swept away in a deluge of evil, it was only natural to suppose that by the law of correspondence — by the law of cause and effect existing between the spiritual world and the natural world — there should be a radical change in the character of man's surroundings here. At the time of the glacial period men as to the forms of their skulls and in their habits were of a very low character, closely allied to the brutes. But when we go back of the glacial period we find a very different kind of people inhabiting the world. Their heads are finely formed and what traces of their arts have as yet been found are of a much higher character than any thing discovered belonging to the glacial epoch. This fact has puzzled those evolutionists who think that man is only a developed monkey and has advanced along a regularly

ascending scale from the first. When the Calaveras skull was unearthed in the sinking of a shaft down deep in a gold mine in California, several hundred feet below the surface, and in a stratum of rock showing it to be the oldest skull ever discovered, the archaeologists of Europe were slow to accept it because of the high character of the skull, for it did not tally with their preconceived notion respecting the slow and regular evolution of the human race from ape-like progenitors.

And now in the discovery of the Nampe image, thrown up while boring for an artesian well from a depth of three hundred feet, at Nampa, Idaho, we have a specimen of art very greatly in advance of any thing found during the glacial period. And it is from a stratum of rock so old that Mr. Emmons, of the United States Geological Survey, who is more familiar than any other geologist with that region, says that it is "probably of far greater antiquity than any deposit in which human implements have hitherto been discovered."

This seems to point to the fact that there was a degeneration in man after he became evil, and that nature has sympathized in that degeneration.

And so as to the ideal and the actual in national government. As the outcome of a long series of lectures on civilization at Columbia College, the President of the college summed up his studies upon the subject with the remark that every nation has just that form of government which fits its people — their character and development. It is in religion that we find the roots of all things. Here is the centre and it is this which determines all else. In Swedenborg's "True Christian Religion" we read that every man's place in heaven, and thus his eternal destiny, is determined by his understanding of God and his relation to Him. When this becomes more perfect, we may expect to see all things else become more perfect, and especially our forms of civil government. There is an ideal and an actual, and the ideal should always be kept in view even while we acknowlege the woful defects in the actual.

And so as to our own individual selves, there is an ideal and an actual with each one of us. We are not what we

should be. Our actual spiritual state is probably a very lamentable one, but let us try and grasp the ideal somewhat as it is in the Lord's mind, and aim in His strength to work up to it; and as we do this we may expect all things around us, spiritual, civil, and natural, to take on a new form and character therefrom.

Richmond, Ind. HENRY H. GRANT.

OPEN LETTERS.

THE PASSAGE JOHN V. 4.

Editor of the New-Jerusalem Magazine:—

I HAVE been reading with much interest your article in the November number on "The Disputed Passage JOHN v. 4," omitted from the text in the revised version, and placed in the margin. The passage begins with the last clause of verse 3, and reads as follows: "Waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

My design is simply to suggest a few additional reasons for holding our judgment in suspense before deciding against its authenticity.

First, It is clear from a statement we find on page 10 of the "Companion to the Revised Version of the New Testament," that the "critical eivdence" involved, though the main reason, was not the only consideration which weighed heavily with the revisers towards casting the passage aside. Another powerful inducement was the *presumed incorrectness of the historical statement in regard to the visit of the angel and the consequent healing*. But we know that it is not necessary that a statement should possess exact literal accuracy in every particular in order that it may get a place, in some instances, in the letter of the Word, but only that it should express the honest conviction of the writer. In the present case it evidently means to express the Jewish superstition, or popular belief at the time, in regard to the matter. And this superstition,

as we see, affords a striking basis for the interesting spiritual truth there typified and set forth, namely, that it is one's guardian angel who descends, and by his gentle, imperceptible influence stirs or "troubles" the little "pool" of holy truths we have in the memory, thus bringing them up before the thought, affecting the conscience, and rendering them serviceable as healing waters to the soul. The statement is thus literally true of the spiritual operation here described.

It is indeed true that the passage is not found in the two oldest and most valued manuscripts Christendom now possesses — the *Vatican* and *Sinaitic*. But it is true also that omissions occur in many very valuable manuscripts through the oversight of copyists. And it is possible that the absence of this passage from them may have arisen from such an inaccuracy in the penman.

It is asserted of certain early manuscripts in which the passage occurs, that it appears there as a gloss in order to render intelligible the line in verse 7: "Sir, I have no man when the water is troubled to put me into the pool; but while I am coming another steppeth down before me." This latter passage seems to presuppose the existence of the former. With the two the sense appears consistent and complete. With only the latter there is a feeling of deficiency and a want of explanation. Is not this clearly manifested in the fact that so great a number of the later manuscripts do contain it? And in the case where it seems to have been inserted as a gloss, may it not be in realty the reinstatement of a passage that had been inadvertently omitted?

The testimony of Tertullian, referred to by you is very important. For his remark shows that the statement as it now stands in the received text existed in his day — that is, in the earliest part of the third century, or a hundred years before either the Vatican or Sinaitic manuscripts were written. And he would hardly have introduced it in the the manner he does in his treatise on baptism, unless it had been a text of Sacred Scripture.

Besides the uncial manuscript, third in value and importance, the *Alexandrine*, in the British Museum, contains verse 4 with the reading, "an angel of the Lord washed at a certain season."

It would be interesting to know whether the fourth uncial, the "Ephrāem Palimpsest" in the Paris Library, contains or omits the passage.*

[* It omits it. — Ed.]

There is still another source of information besides these manuscripts. And this is afforded by some of the earliest versions into other languages than the Greek made in the primitive church. The oldest and most important of these, the Peshito Syriac, is known to have existed and been in use in the latter part of the second century; or from a hundred to a hundred and fifty years before the date of any of the manuscripts we have. This version has the passage in full, with a reading of its own. We give verses 2, 3, and 4:

> And there was there in Jerusalem a certain place of baptizing, which was called in Hebrew Bethesda; and there were in it five porches. And in them were laid much people of the sick, and the blind, and the lame, and the withered, waiting for the moving of the waters. For an angel, from time to time, descended into the baptistry, and moved the waters; and he who first went in after the moving of the waters, was cured of whatsoever disease he had.

Although the oldest Peshito manuscript we have is not so ancient as the four great uncials, yet it is generally believed to have been transmitted with so much purity as to present to us the exact reading of the very earliest Greek with remarkable faithfulness and accuracy. The simplicity and explicit directness of its style also commend it to the most favorable attention of Biblical scholars.

There are also two other ancient versions which it would be interesting to consult on this subject. These are first, the old Egyptian or ancient Coptic, known as the Memphitic, dating probably from the fourth century; and, second, the Ethiopic or *Gecz*, made in the early part of the fifth. Perhaps, in your position, you may be able to consult these also. Looking the subject all over, therefore, viewing it both spiritually and naturally, we are more and more inclined to hold for the present our decision in suspense, refraining from a rejection of the passage.

Portland, Me. W. B. Hayden.

Then sow; for the hours are fleeting
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

— *Adelaide Proctor.*

SWEDENBORG STUDIES.

TRANSLATION OF CERTAIN WORDS IN SWEDENBORG'S WORKS.

We are accustomed to see in our old translations the phrase "mind (*mens*) and mind (*animus*)"; or some other roundabout expressions for these Latin words. But Swedenborg generally uses the terms in their ordinary meaning — *animus* for the feelings, the disposition of mind, or sensibility, and *mens* for the thinking, reasoning, determining mind — and ordinary expressions will commonly convey the sense intended. Thus in A. C. 2310, speaking of the ignorance of the Divine things in the Word among men, it is said: "Except for the holy veneration for the books of the Word impressed upon them from infancy, they would easily say in their heart (*animo*) that the Word is not holy." And again in 1795, treating of the quality of externals from internals we have: "As is the internal so is the external; or as is the feeling and intention of the mind (*animus et mens*) such is the worth of all that comes forth through the external or the body."

In H. H. 325 we have a phrase that is not uncommon in Swedenborg's relations. A company of Chinese appeared at a distance and wished to come nearer. And our common translation says: "When they applied themselves, they said," etc. But *cum se applicarent* means simply "when they approached," or came near.

I think that our words "good and truth" have a collective sense which often covers Swedenborg's plural "*bona et vera*," and that we may use the singular forms much more freely than we do, without loss of meaning. "The good which one does" means much the same as "the goods which one does" (1712), and is better English.

For *in complexu*, the expression "in general" sometimes answers quite as well as our familiar "in the complex." As

in A. C. 4731, Reuben is said to represent "faith in the understanding, or the doctrine which is the first thing in regeneration, in general (*in complexu*) the truth of doctrine by which one may come to good of life."

The same sentence may serve to illustrate another point, which is the use of the word *doctrina*, translated above "doctrine." It seems to mean here, as very often elsewhere, not any particular doctrine, but religious teaching in general. Substituting this in the above sentence, we have "faith in the understanding, or the religious teaching which is the first thing in regeneration, in general the truth of such teaching by which one may attain good of life."

So, again, with the word *doctrinale* which seems to mean a point of doctrine or teaching, or, collectively, the teaching of the church. In A. C. 1798, we have a long statement about "the doctrinal" of the church, beginning, "Faith in a general sense is all the doctrinal of the church; but doctrinal separate from love or charity does not at all make the internal of the church," etc. Substitute "teaching" for "doctrinal" throughout the sentence, and I think there is great gain and no loss.

The word "insinuate" has in English a meaning that is not wholly pleasant, and when we read of truth being insinuated into one in childhood, we get an impression that some unfair advantage is taken of his tender years. But there is no such meaning in the Latin *insinuare* as Swedenborg uses it. He says that "a nurse insinuates milk" to a child (6740) — meaning simply "gives or imparts." And so in a long sentence in 1434, we read that "sensual truth is the first truth which insinuates itself . . . . sensual truth is that one sees all earthly and worldly things as if created by God . . . . this sensual truth is not insinuated except with the celestial man . . . . these truths were insinuated to the Lord in His first boyhood." Substituting "received" or "imparted," for "insinuated" here, we have "sensual truth is the first truth received . . . . this sensual truth is not received except by the celestial man . . . . these truths were received by the Lord in His earliest boyhood."

The strong sense that we all have of the Divine guidance under which Swedenborg wrote has warped the meaning of the familiar *licet*. It has, of course, the strong meaning of special leave or permission, but when Swedenborg says: "*Licet breviter hic exponere*" (1820) — or some equivalent words, as he so often does — I do not think he means more than "It may be well here briefly to explain," or more simply, "I will here explain briefly."

Some of our translators take great pains to distinguish between *nunquam* and *nusquam*, rendering the first "never," and the second "in no wise," or "in no way." But I think Swedenborg often uses *nusquam* for "never." Thus in n. 1807, he uses it as the reverse of *jugiter*, "always." "They who are in Divine ideas never (*nusquam*) rest in the objects of external sight, but always (*jugiter*) see internal things from them and in them."

The *petra nimbosa* (1512) under which the Nephilim are confined has usually been called a "misty rock," which gives the impression of a very dense mist trying to do service as a rock. Mr. Hayward renders this "a storm-clad rock," and I think really conveys the idea intended.

Newtonville, Mass. JOHN WORCESTER.

BOOK NOTICES.

GREAT SENATORS. By OLIVER DYER. New York: Robert Bonner's Sons. 1889. pp. 316. $1.00.

THE full title of this book is "Great Senators of the United States forty years ago (1848 and 1849), with personal recollections and delineations of Calhoun, Clay, Benton, Webster, Gen. Houston, Jefferson Davis, and other distinguished statesmen of that period." Mr. Dyer, writing in a descriptive style which brings every person and scene before the reader, tells his own experiences as reporter in the Senate in the days of the giants. Very many others than those named above are brought forward for pithy anecdote or instructive commentary. The book, if not history, is first-rate mate-

rial for history. Not much is said that runs out of the political channel, but in speaking of Benton Mr. Dyer writes thus of heredity and environment, and seems to place too low an estimate on human freedom and the control of hereditary qualities :

> In estimating a man's character, and in passing judgment upon his conduct, we should keep in mind what the psychologists and biologists call his heredity and his environment. According to the doctrine on this subject, a man's heredity, or inborn nature, comes to him through his parents, from his entire line of ancestry, and is set in him beyond the power of elementary change. The *elements* of character that are born in him may be developed or withered, but they can not be changed any more than the functions of his senses can be changed. The sense of seeing cannot be changed into the sense of hearing, nor can the passion for destroying be changed into the sentiment of benevolence. Either of these elementary traits may be strengthened by cultivation or weakened by neglect, but it cannot be *changed* into any thing else. The sum of one's character will depend on the relative development, neglect, or suppression of its inborn elements ; and his environment — which is the sum of all the influences which act upon his heredity — is the medium through which and by which the development, neglect, or suppression of the inborn elements is brought to pass.
>
> This doctrine of heredity and environment, when rightly understood, explains many social phenomena, which without its aid are incomprehensible. For example, a man who for years has been trusted by a whole community — who has been the faithful executor of many wills and the faithful guardian of many orphans — suddenly runs away with the funds entrusted to his care, and everybody is aghast at the unaccountable occurrence ? How could such a thing have happened ? is the universal exclamation. . . . The thieving, robbing, defrauding proclivity was hereditary in that good man, but was kept in abeyance by his environment until an overmastering opportunity provoked it into action, and the phenomenally trustworthy man ran away with the trust money.

By sending one dollar to Robert Bonner's Sons, New York, any one can obtain the book postpaid by mail.

Saint Theresa of Avila. By Mrs. Bradley Gilman. Boston : Roberts Brothers. 1889. pp. 203. $1.00.

In the series of "Famous Women," Theresa certainly merits a place. Though not much of a nun till she had reached middle life, she did at length for a few years excel in asceticism, and was the founder of several convents. She also had ecstatic visions, which it is by no means necessary to discredit, but that no new truth was brought into the world thereby is evident. The very low state of Christendom in the sixteenth century is as well presented here as the life of the woman who, a mixture of mysticism and common sense, labored in vain to reform the church.

THE NEW CHURCH.

MARRIAGES OF MEMBERS OF DIFFERENT CHURCHES.

We read in the doctrines some very plain statements about what may be called mixed marriages. Thus H. H. 378 says:

> There is no love truly conjugial between those who are of different religion; since the truth of the one does not accord with the good of the other, and two things unlike and discordant cannot make one mind from two, wherefore the origin of their love takes nothing from what is spiritual. If they cohabit and agree, it is only from natural causes. Therefore in heaven marriages are formed with those who are within the society, because they are in like good and truth, but not with those who are without.

Then there is the statement in A. C. 8998:

> Marriages on earth between those who are of different religions are ever regarded in heaven as heinous (*nefandis*), and more so between those who are of the church and those who are out of the church.

The fact mentioned in C. L. 242 is also to be noted:

> Once I passed through the streets in a great city to seek for a habitation, and I entered a house where dwelt married partners of diverse religion. Then the angels said to me who was ignorant of this, "We cannot abide with you in this house, for the partners there are in discordant religion." This they perceived from the internal separation of their minds.

These teachings are visibly true. In cases where religious sympathy is lacking, the union takes an external rather than an internal form; the two, though outwardly at peace, are inwardly sundered, and neither can realize perfect life.

In the application of these plain principles to special cases, it must always be remembered, however, that we do not know another's internal condition. One in one of our societies may be so lukewarm, or may make his reception of the doctrines so much a matter of the intellect alone, that, so far from feeling chilled and depressed by intimate association with a devout person of some other faith, he may be benefited by it. Again, the other may be so ready to receive the new truth that the two will shortly find themselves in the fullest harmony. There is all the difference in the world between a religious person unacquainted as yet with the

New Church and an irreligious person whose mind is closed to what is spiritual. With a wife or husband of the former sort the case may be regarded as not hopeless, with one of the latter there is little hope, and it is such a union as may be regarded as heinous.

Not only are people different and cases different, but it is therefore plain that there are different degrees of harm resulting from a mixed marriage, ranging all the way from a scarcely perceptible diminution of true happiness down to an utter extinction of the spiritual life. We feel that a case ranging somewhere between these two extremes is getting to be common and we propose to speak of it frankly.

A man who is a member of one of our societies marries out of his communion. He is so little likely to feel any attraction for an irreligious woman, or to yield to it if he does feel it, that we set this chance aside. He marries, we will suppose, a good woman who is an Episcopalian. She is attached to the English liturgy, she believes in the apostolic succession, she has learned to dislike everything new in religion. What is the probable result? Out of respect for his wife the husband goes to church to some degree with her. They form perhaps a plan of attending their churches together alternately. Neither feels at ease in the church of the other. If the wife is confined at home, the man goes to his church, if he is confined at home, she goes to hers. In social gatherings of their churches they participate in a cautious way. Perhaps they avoid in conversation the subjects of their churches. One of three results is sure to follow, namely, a less full devotion on the part of the husband to his church, or a surrender of it altogether, or a bitter adherence to it. It is found that some change must be made, that so delicate a position is too painful to maintain; either the husband says to his brethren: "I am and shall always be a member of the New Church, but my circumstances make it best for me to resign my office as a teacher in Sunday school or on some committee, and I may not always be present at meeting, but come to me when you want money;" or he takes an ignominious leave, covering his retreat with remarks of doubt about distinct organization, or something similar; or he leaves his wife, and perhaps his children, to go their way, and becomes a combative, sensitive, and spiritually unprogressive man.

All these results are deplorable. One of them is certain, unless

the wife freely receives the doctrines of the New Church, which she is less likely to do with the eyes of many others upon her, with some urging her to do so, perhaps, and others vehemently opposing. The results in the children of such a marriage are not to be considered, for the children will be likely to have no relation to us.

We have supposed a case, and it is sufficient to indicate what we mean. The case might be varied indefinitely, but something of the same result would follow. We do not undertake to judge in any case, and so present the matter only in its most general form. We feel that, as such cases occur, our societies suffer; that useful, earnest members are unconsciously made lukewarm, and that no society of the New Church will prosper if much of this takes place. We do not approve of denunciation which always gives an appearance of self-righteousness, but we submit that the subject is a grave one, and we speak of it as a sufficiently noticeable practice to warrant mention and consideration on the part of ministers, parents, and persons of marriageable age. If there is a man or woman who has thus given up freedom in religion and who, from being a real helper, has become lukewarm, such a man or woman, if free to speak, would say just what we feel to be needed among us at the present day more than it was when our people were socially ostracized.

FROM DENMARK.

Rev. William Winslow, writing to speak of the departure of Mr. G. Flemming for the Theological School at Cambridge, says of his work:

> My work has been carried on with undiminished zeal and the sphere of the New Church has been not a little enlarged, several important additions having been made both in Copenhagen, in Jutland, and in Falster, where I lectured in the summer. Besides Mr. Flemming we have gained another young man who is going to prepare for the ministry. It seems to me more than ever necessary that the generosity of our brethren abroad should not languish. I leave the matter to the merciful care of the Lord, trusting that He will find means to help His great cause here and elsewhere.

THE NEW EARTH.

The New Earth is the title of a neat eight-page paper issued as a monthly by the New-Churchman's Single-Tax League. We would have preferred to see the *Messenger* broaden its scope sufficiently for the purpose of these brethren, but, now that this sheet has appeared, we bid it welcome. The publisher is Mr. John Filmer, 318 Broadway, New York, and the price is fifty cents. Eleven thousand of our people were favored with the first number.

PRESTON, MARYLAND.

On Sunday, Nov. 3, Rev. Chauncey Giles, with the assistance of Rev. J. E. Smith, minister of the society, and of Rev. T. A. King, of Baltimore, dedicated a church at Preston, Md. — the first erected by our people on the eastern shore. This shows, under Providence, the fruits of the manly stand taken by Rev. Mr. Smith in boldly declaring his faith in the doctrines. Fifteen adults and four children were baptized at the time.

THE RELIGIOUS WORLD.

REVISION OF THE WESTMINSTER CONFESSION.

Prof. C. A. Briggs, undaunted by a great deal of opposition, continues his attacks upon the Presbyterian Standard :

I yield to no one in my admiration for the Westminster Confession. Few have studied it with such interest and enthusiasm as I have devoted to it during the past twenty years. It is the best of creeds made by men. But the Bible is vastly greater, better, and grander than any creed. There is not a doctrine that is contained in the Westminster Confession that rises to the heights or extends to the breadths of its expression in the Scriptures. There are not a few doctrines such as the love of God to mankind which find very inadequate expression in the Confession. There are other doctrines that are obscured or overlooked. There is much greater light yet to break forth from the Word of God. The Westminster Confession is but as a mote in the sunbeams of God's Word.

The Confession contains many things that are not in God's Word. There are some things that are true enough in themselves, but they have no Biblical warrant. There are also statements which are against the Scriptures. It would be an abuse of God's Word to say that the system of the Confession corresponds in all respects with the doctrines of the Bible.

Rev. Theodore L. Cuyler, D. D., of Brooklyn, is known as one of the most conservative Presbyterian ministers, but he boldly demands that certain parts of the Westminster Confession be revised. These he points out as follows :

1. There is a clause of the Confession which asserts the salvation of "*elect* infants." This clearly implies that there *are* "non-elect" infants who may be sent to perdition. Who preaches that doctrine, or believes it?

2. There is another clause which declares that God for His own good pleasure has foreordained some of His creatures to eternal death! What is still worse,

our Confession asserts that our Heavenly Father "*passes by*" these unhappy souls whom He has created! I would cut my right hand off before I would preach such a doctrine before an audience of unconverted sinners.

3. There is a most lamentable *lack* in our Confession of any clear and cordial declaration of God's infinite *love* in sending His Son into this world to die for sinners, and that whosoever believeth on Him shall be saved. The Confession emphasizes what *nobody* preaches, and is almost silent in regard to the greatest truth that *everybody* preaches.

Brethren, these are not merely blemishes on our venerable Confession, they are terrible and damaging faults. Thousands of us loyal Presbyterians — who were trained in the class-rooms of Archibald Alexander, Charles Hodge, and James Richards — have lamented the existence of those offensive clauses, but we were powerless to remove them. Now our General Assembly submits to our whole church the question, Shall we *retain* those clauses, or shall we *revise* them? If a majority vote to retain them, then our beloved church will RE-AFFIRM *before this land and the world its belief of those offensive clauses!* And that would drop a boulder across the track of Presbyterianism, which would impede its progress more than our noble Home Mission Board can advance it. Those unhappy clauses have done us immense damage in the past — they will do us ten-fold more damage in the future. While these offensive articles so *wound the consciences* of tens of thousands of us loyal and orthodox Presbyterians, is it right, is it fraternal that our brethren should continue to force them upon us? And is it *honest* to ask our candidates for ordination to subscribe to what ninety-nine hundreths of them do not believe?

New York is the leading Presbytery of the United States, and has been looked to with much interest for its action in regard to a revision of the Westminster Confession. The vote sixty-seven for revision to fifteen against it was surprisingly large. During the discussion, Dr. Henry Van Dyke said:

Brethren, there is need of a change. The Confession is obscure on some points. There is need of a radical change. You can't introduce the love of God in a foot-note. The Confession says too much about things we know nothing about, and altogether too little about things that we know a great deal about. We do not desire as the expression of our belief today a Confession that has to quote one verse six or eight times in order to be consistent, and leaves out of the proof-texts the one that tells us that "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life." We do not want a creed that places a thousand pounds of emphasis on one particular doctrine and lets another equally Scriptural doctrine pass without emphasis. We want a system that presents an even keel. We want a Confession that we can believe and preach. It is an abominable doctrine that we sometimes hear that we need not preach all that is in the creed to which we have subscribed. The time has come for a change in our standards, when a pastor is compelled to say to those uniting with his church who ask for a copy of the form of belief which the church holds: "No, my friend, do not worry about that now. You are not ready yet to look into the Confessions of Faith. You are not strong enough yet." I

have had to do that. Therefore I am in favor of a revision of some kind. I favor the paper presented by Dr. Hastings.

Prof. Philip Schaff said, among many other things:

These doctrines are no longer believed by ninety-nine hundredths of Presbyterians, nor preached by any, so far as I know. They certainly could not be preached in any pulpit without emptying the pews. Presbyterian ministers, on the contrary, uniformly assume in their sermons the free and sincere offer of salvation to all men and the sole responsibility of the sinner for rejecting the Gospel. What cannot be preached in the church and taught in the Sunday school, ought not to be put into a Confession of Faith and imposed as a yoke upon the conscience of ministers and elders. To do so is sheer tryanny that breeds dishonesty and hypocrisy, or apostasy and rebellion.

Foreordination to everlasting death and preterition of the greater part of mankind are equally inconsistent with a proper conception of Divine justice, and pervert it into an arbitrary partiality to a small circle of the elect and an arbitrary neglect of the great mass of men. Justice is strictly impartial and adapts rewards and punishments to man's merits and opportunities.

They are based upon a misunderstanding of a few obscure passages of the Bible (especially in the ninth chapter of ROMANS) which nearly all modern exigetes of all schools explain differently and in harmony with the teachings of Christ and the apostles.

Dr. Paxton said:

A man who could preach some of the articles of our faith would not be a contemporary of the nineteenth century. He must have walked out of the seventeenth century. He would be a survival — and not of the fittest. We cannot breathe with Abraham's lungs. We cannot look at God through Calvin's eyes. Calvin looked at God and saw nothing but His terrible sovereignty. We see that His name is Love.

A clergyman writing to the *Presbyterian Journal* gives these cogent reasons for deeming revision of the Westminster Confession reasonable:

1. I find that while our book says vastly more on election than on God's love, etc., the Bible reverses the proportions.

2. Near where I was raised a minister (Hard-Shell Baptist) preached to his church a vast quantity of foreordination, and nothing to dying sinners, and I lived to see his church dead and buried.

3. In the little church in the West, where as a licentiate I preached my first sermon, and in another church where I was ordained, I followed two good ministers now in heaven, both of whom preached election and the love of God in about the proportion our Confession presents them, and in both cases I found the bones very dry, and the church about ready for burial. But a *novus ordo* of work and message from self and successors saved the day.

Works of Emanuel Swedenborg.

Arcana Coelestia: The Heavenly Mysteries contained in the Holy Scriptures. American 8vo. Edition. 10 vols. 60 cents each; postage, 18 cents each.

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